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WOODSTOCK LETTERS

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THE SOCIETY OF JESUS IN AUSTRALIA[1]

INTRODUCTION

A rapid sketch of the early history of the Australian Colonies will help us to a view, however inadequate, of the state of the country before the advent of the Fathers of the Society of Jesus. In the Southern Hemisphere, thousands of miles from Europe and America, lies a great island-continent, with sunny skies, dry and healthy climate, luxuriant vegitation, and some four millions of energetic inhabitants —a White Australia. One hundred years ago the first settlers, landing on its eastern coast, discovered a capacious inlet of the sea, that formed a natural harbour of great beauty, and there, close to the bright, restless waters they laid the foundations of the city of Sydney. The Catholics who about that time reached Australian shores were men who had taken part in the Irish Insurrection of 1798. They were accompanied by three Catholic priests, unjustly condemned to the same punishment. It was subsequently proved that those priests had nothing whatever to do with the insurrection. After some years two of them, gaining their release, returned to Ireland. The third, the Rev. Father Dixon, became, through the recommendation of the Home Govern-

[1] For the details of the events which led to the founding of a Mission of the Society of Jesus in South Australia, as well as for the subsequent history of the Mission, we are indebted to the zeal and labours of the Rev. Father Joseph Polk and Brother Francis Poelzl, both of the Society. Father Polk arrived in Australia in 1861, and Brother Poelzl in 1863, and each was assiduous in collecting full and correct data of what happened in the early years, and in committing to writing the events of which he was himself an eye-witness. Accordingly, the accuracy of the narrative cannot be called in question.

ment, the first recognized Catholic chaplain in Australia. In the midst of much poverty and hardship, he attended to his duty with zeal and fortitude, but protestant bigotry and official persecution soon deprived him of all power to do good. By a despotic exercise of authority the Governor of the settlement forbade the celebration of Mass and the administration of the Sacraments. The priest, finding his position intolerable, requested permission to return to his native country. Leave was readily given, and the year 1808 saw the Catholics deprived of all spiritual succour. The years which followed were full of gloom and sorrow. All dissenters were forced to attend the Church of England service. A refusal to do so was punished with twenty-five lashes; fifty lashes was the penalty for a repetition of the so-called offence; and the sentence pronounced on continued disobedience was confinement in heavy irons. Nearly ten years passed before help came. At length, in the beginning of November, 1817, the welcome news spread among the Catholic population that the Very Rev. Archpriest O'Flinn had landed in Sydney. Before leaving Ireland this zealous priest had asked for the Government approval of his mission, but he did not receive it before his departure. As the ship in which he had taken his passage was setting sail, he requested a friend to forward the permit, which he regarded as a mere formality, and expected that, as a matter of course, it would be granted. His zeal not only endeared him to his Sydney flock, but even won converts to the Catholic Faith. The attention of the Colonial officials was attracted, and they asked if he had obtained the requisite sanction from Imperial authorities. Being unable to reply in the affirmative, he was seized and carried on board a homeward-bound vessel which at once set sail for Europe (May 15, 1818). In consequence of the haste with which this arbitrary act was carried out, the Archpriest was unable to consume the Blessed Sacrament. The Sacred Species remained enclosed in their silver receptacle in the house of a Catholic in Sydney, and there the flock, so suddenly deprived of their pastor, assembled to mourn and pray. That afflicted and kneeling crowd presented a touching spectacle. Bowed in adoration before the Hidden God, they begged that light and strength might be given them in their desolation, and that the Holy Sacrifice and the Sacraments might be speedily restored to them again. Their prayer was heard. The priest's expulsion created great indignation in Ireland, and a public protest was made in Parliament by one of the Irish Members. Pressure was brought to bear on the Government, with the result that salaries were granted to authorized chaplains for the Catholic part of the Australian portion of the population. Two Irish priests, the Rev. John Joseph Therry, and the Rev. Philip Connolly, volunteered to devote themselves to the spiritual interests of their fellow-countrymen beneath the Southern Cross.

THE PROGRESS OF CATHOLICITY

From the landing of Father Therry the commencement of Australian Church history may properly be dated. He has been justly called the Apostle of Australia, for his energy, courage, and self-sacrifice laid the deep and lasting foundations of the Catholic religion in the "Great South Land". He gave himself from the outset with whole-hearted devotion to the discharge of his priestly duties, and, owing to the peculiar circumstances of his position, he became to the members of his flock a bulwark against injustice and oppression. A noble and spacious church was built by him in Sydney, the foundation-stone of which was laid by the Governor of the Colony (1821).

The next important event was the advent of Father Ullathorne (afterwards Bishop of Birmingham), sent as Vicar-General to Sydney by the Bishop of Mauritius, who possessed jurisdiction over Australia and the South Sea Islands. The chief result of Father Ullathorne's visit was the appointment by the Holy See of the Right Rev. John Bede Polding as Vicar-Apostolic of New South Wales in 1835. Year by year the Church grew in numbers and influence; and when Dr. Polding visited Rome in 1842, he was named by the Sovereign Pontiff Archbishop of Sydney and Metropolitan of Australia. Suffragan Sees were soon created. The first Episcopal consecration that took place in Australia was that of the Right Rev. Francis Murphy, who was chosen to rule the diocese of Adelaide, South Australia, (1844). In 1845 the diocese of Perth, Western Australia received its first Bishop, Dr. Brady. Hobart, Tasmania, became a bishopric, and in 1848 the Rev. James Alipius Goold, O. S. A., was appointed Bishop of Melbourne, a See destined to become in a few years an archbishopric holding sway over a new ecclesiastical province.

The discovery of gold in 1851, caused an enormous influx of population, and the progress of the Church kept pace with the rapid growth of the Colonies. Additional missions being marked out, churches and presbyteries were rapidly built; and convents, colleges and schools arose on every side. Dr. Polding died in 1877, and was succeeded by his co-adjutor, Dr. Roger Bede Vaughn, whose short, but brilliant career was terminated by sudden death in 1883. The Right Rev. Patrick Francis Moran, Bishop of Ossory, Ireland, became the third Archbishop of Sydney, and was raised to the dignity of Cardinal by Pope Leo XIII. in 1885. Dr. Goold died in 1886, and his successor, the Right Rev. Thomas Joseph Carr, was translated from the See of Galway, Ireland, to Melbourne, where he arrived in June, 1887.

ESTABLISHMENT OF THE COLONY OF SOUTH AUSTRALIA

A charter was granted by the British government for the establishment of a settlement with free institutions in South Australia, and the Colony was proclaimed in December, 1836: at that time all the other settlements in Australia were Crown colonies. A rash spirit of speculation, with a large outlay in the erection of public buildings in Adelaide, the capital, brought on a commercial depression in 1841. However, the crisis passed, and the discovery of copper and lead mines in 1843 and 1845 restored confidence in South Australia's resources. From the beginning the colony had been favoured in the sterling character of the immigrants that settled within its borders. As progress depended on immigration, agencies were established in England and Germany; and as early as 1842 the fertility of its soil was sufficiently known in Germany to induce a number of Prussian emigrants to chose South Australia as their future home. The land, they were told, was easily cultivated, the climate was healthy, labour was well paid, and each one could, after a while, purchase a farm and acquire an independent position. Some Lutheran families, to escape the oppressive interference of the Prussian government with their religious opinions, left Europe and settled in the Colony, about Tanunda and Angaston. The favourable reports which they sent to their relatives induced others to follow their example.

FRANCIS WEIKERT AND HIS COMPANIONS

As the year 1848 was rife with social and political disturbances in Germany and Austria, no less than in other countries of Europe, thousands of peaceable and well-disposed people left their native land to seek elsewhere a more secure place of abode. Amongst them was a wealthy farmer, named Francis Weikert, who became the leader of a band of Catholic emigrants from Silesia. His enterprise led to the founding of the Mission of the Society of Jesus in South Australia. An excellent Catholic, he resolved to use the money obtained by the sale of his property in establishing a Catholic settlement in the distant land to which he was going. He gathered around him a number of emigrants (some of them were married), who promised to repay, as soon as possible, the expenses of the voyage, which Weikert

defrayed. This generous act of his afforded a large number of poor people an opportunity to better their lot; but the Silesian farmer, straightforward and honest himself, took it for granted that this promise would be faithfully kept and he thus exposed himself to the danger of obtaining no personal advantage from so large an expenditure and even of depriving himself and his eight children of the means of subsistence in a foreign country.

Many emigrate without making provision for their spiritual wants, and so, while they often fail in their temporal enterprises, they lack fitting opportunities of securing their eternal welfare. Weikert was not disposed to act thus. Unwilling to expose himself and his family to the risk of endangering their faith or of being deprived of the means of grace, he resolved to take a priest with him, both for the emigrants during the voyage and for the settlement which he intended to found. He may not have known that Adelaide, the Capital of South Australia, was already an Episcopal See, but in any case he could not expect to find there a priest capable of speaking his own language. As he was not himself of ready address, he sent his wife, who was well educated and energetic, to the Archbishop of Munich. The Archbishop, doubtless, found it a difficult matter to obtain a priest willing to accept such a mission without any knowledge of Australia or of his future relations with the Bishop and clergy of the Adelaide diocese. At length, he advised Weikert to apply to the Superior of the Austrian Province of the Society of Jesus, who appeared just then to have priests at his disposal. For, in that year (1848), the houses of the Austrian Province of the Society had been closed. Some of their inmates were sent to different parts of Europe, and others to America. Some resided with the secular clergy or in monasteries; while others again were employed as tutors in families, or lived with their relatives. Yet, though circumstances favoured the success of Weikert's suit,the Superiors naturally hesitated to engage in an enterprise which, owing to the want of information, seemed venturesome and imprudent. At last, however, two newly ordained priests, Father Aloysius Kranewitter and Father Maximilian Klinkowstroem were appointed. It is said that Father Kranewitter, felt, at his first Mass, a great desire to work in some foreign land where priests were needed, and he formed the resolution to ask for such a mission. If that were so, Divine Providence granted his wish by sending him to Australia.

THE VOYAGE

The voyage in the good ship, *Alfred*, from Hamburg to Adelaide, was described by Father Kranewitter in his first letter home, dated "Clare Village, South Australia, June 10, 1849". The two Fathers, Weikert and his family, and a band of about 130 emigrants, with other passengers, embarked at Hamburg on the Feast of Our Lady's Assumption, August 15th, 1848. Father Kranewitter relates, among other interesting details, that at the end of the first month on board, he discovered to his great disappointment, that the greater number of his fellow-passengers were "Christian heathens", people who had long before abandoned their faith. Nevertheless, on Sundays, whenever the weather permitted, Father Klinkowstroem, who was an eloquent speaker, preached a sermon on deck. The ship called at Rio Janeiro, where the Fathers were much pleased to find the Italian Capuchins, by whom they were hospitably entertained. After a few days they continued their voyage, and passing the Cape of Good Hope, reached on the 4th of December, Kangaroo Island, South Australia. Four days after, on the Feast of the Immaculate Conception, they landed at Port Adelaide, and were kindly received by his Lordship, Dr. Murphy, the first Bishop of the See.

THE DIOCESE OF ADELAIDE

The state of the diocese at this period may be described in a few words. The Bishop, after his consecration in 1844, found on his arrival that his pro-cathedral was a large store-room, known as the "Adelaide Brewery", in Pirie Street. The Catholics of Morphett Vale were the first congregation to erect a stone church. The church, St. Patrick's, at West Terrace, Adelaide, was a school, which had been enlarged for Divine worship and, together with the Bishop's residence, was completed in 1846, when Dr. Murphy returned from his first visit to Europe. It was large enough to accommodate the Adelaide Catholics and a number of soldiers belonging to the local garrison. Afterwards, churches were gradually built throughout the diocese, which were served by the following priests: Father Wolfrey at Gawler, Father Michael O'Brien at Mount Barker, Father Snell at Morphett Vale, Father Maurice Lencione at West Terrace, Father Caldwell at Willunga, Father Fallon at Kapunda, and Father Quin at Clare. Father Michael Ryan was Vicar-General.

The Rev. Dr. Backhouse, who had come from India, worked for a time with the Bishop and had charge of the Germans in and around Adelaide.

Though Dr. Murphy gave a hearty welcome to the newly arrived Jesuit Fathers, the situation of the latter was neither pleasant nor encouraging. There was no place for them or special work. The number of Catholics was small, and these were unable to do more than support the few priests already employed, while the Adelaide Germans were already in the charge of a German priest. The Government gave no subsidy to church, clergy, or school. Father Kranewitter offered to accompany Weikert, who wished to take up land near Clare, about eighty miles north of Adelaide. The Bishop approved of his doing so, and advised him, while he looked after the Germans, to study English that he might be of greater service to the diocese. No doubt, one of Father Kranewitter's chief difficulties lay in the necessity of leaving Father Klinkowstroem alone in the city, where he knew no one, except the few Germans whom he found there. It was just then the hottest time of the year, and the solitary Father's health became affected. The physician whom he consulted declared that it was dangerous for him to remain in the Colony, and strongly advised him to return to Europe without delay. Accordingly, he sailed from Adelaide on the 17th of March, 1849. His talents found wider scope in Austria and produced subsequently abundant fruit, as for many years he was a popular and effective preacher.

FAILURE OF WEIKERT'S PLAN

When Weikert left Europe, with his band of emigrants, he was persuaded that there would be no difficulty in keeping them together and forming a settlement. Even during the voyage, however, it was found to be no easy task to establish concord among many persons brought so hastily together. The difficulty increased after their arrival in Australia. Everyone was eager to do the best he could for himself, and acted in total disregard of the agreement made with Weikert. The latter had spent on his emigration scheme over one thousand pounds (a very considerable sum at that time in Europe), and now he saw himself in a strange land, quite ignorant of the language and customs of the Colony, and dependent on the advice and co-operation of a land-agent. As living in town was very expensive, he

was obliged to act at once. Understanding that there was land for sale near Clare, north of Adelaide, he determined to rent a part of it and establish a home for himself and his family. Accompanied by Father Kranewitter, he left Adelaide on the 14th of December, 1848, and on the 20th arrived at the land selected, which was about one mile west of the main road to Adelaide and two miles south of Clare. The settlers took up their abode in a new house which a Catholic Irishman had built for himself. "It was a large house", says a letter of Father Kranewitter's, "according to Colonial ideas, consisting of five rooms on a ground floor, and these rooms dispensed with the luxury of glass windows. Miserable and strait as this dwelling looked, it was the best in the country round about, and with its pleasant site and mild air, it appeared quite tolerable".

In the residence the young missionary was obliged to become a member of Weikert's household. He was a shepherd who had to search for his flock. Having no horse, he travelled on foot and looked for his fellow emigrants. These had scattered in different directions to find the German Colonists (mostly protestant), who had arrived some years before, and thus they exposed themselves to the danger of losing their faith.

THE ARRIVAL OF TWO LAY-BROTHERS

In March, 1849, Father Kranewitter received the welcome news from Austria, that two lay-brothers, George Sadler and John Schreiner, were on their way to Australia. The Brothers left Innsbruck on the 15th of October, 1848, and proceeded to Munich, where they received their passage money from the Missionary Association of St. Ludwig (Ludwigs-Verein). During the voyage from Hamburg, cholera broke out, and seven persons died in one week. Br. Sadler was one of the sick, and so serious was his illness, that the doctor despaired of his recovery. He did, however, recover and regained strength slowly. The vessel touched at Bahia, South America, and there the passengers kept the Christmas festival. On the 4th of March, 1849, they arrived in Melbourne, where the brothers met with a kind welcome from Bishop Goold and the clergy. Port Adelaide was reached on the 1st of April. After a delay of eight days the journey from Adelaide to Clare with a slow bullock-team began, and on the 16th of April the Broth-

ers reached Weikert's homestead. Their arrival was quite a God-send; for Father Kranewitter was in great distress, and the sum of £28, which they had saved out of their travelling expenses, was a very welcome and valuable gift. The few Irish settlers living around Clare were so poor that, after the small chapel had been finished and opened, the secular priest stationed there, could not find support and was obliged to leave in 1851. Catholic Germans were still worse off, being new-comers. The Brothers' advent was of the greatest advantage to Weikert's undertaking. All lived under the same roof and formed one large family. As Weikert was lame and his children were of tender age, the hard work fell to the Brothers: they tilled the soil, pastured the cattle, and sold the produce of the farm in the neighborhood and elsewhere. But for them Father Kranewitter and the Weikerts would have had the utmost difficulty in obtaining the necessaries of life.

GROWTH OF POPULATION

In 1850 and 1851, the sheep-farmers extended their runs far to the north and west, and many shepherds obtained employment, some of whom were Catholics. Townships sprung up between Adelaide and Clare, and Catholics, Irish as well as Germans, settled around them as farmers and gardners. The Government increased the population by granting aid to immigrants, especially to those who devoted themselves to agriculture. Then in 1850, copper was discovered in a locality called the Burra Burra. A town of 5,000 inhabitants came into existence there, and miners, chiefly from Wales, secured good wages. The Burra grew to be the chief market for farm produce, and it might be said that it provided for the whole Colony. The lay-brothers sold there the fruit of their labour. Brother John had often to carry butter, &c., on his shoulders a distance of twenty-five miles, and that in the great heat of summer, to procure necessaries for the household: a practical illustration of the words of Scripture, "In labour and toil shalt thou eat thereof . . . . in the sweat of thy face shalt thou eat bread".

MISSIONARY LABOURS

As Father Kranewitter was the only priest for the northern part of the diocese in 1851, his missionary journeys were frequent and arduous. He visited the shepherds scattered at wide intervals over the country,

as well as the townships, holding "stations" to give as many as possible an opportunity of fulfilling their religious duties. The German Catholics who were brought to Australia by Weikert dispersed immediately on landing, and, while some of them went to the neighboring Colonies, a number of families joined the German Lutheran settlements, which had been formed ten years previously round Angaston, from the East of Gawler to Truro and North and South Rhynie. From time to time Father Kranewitter visited these settlements,which were about fifty miles from Clare. On the 26th of February, 1850, he wrote to his Provincial in Europe: "On the first Sunday of the month I pay a missionary visit to the German settlements. My congregation is as yet very small. I have found about forty Catholics, who live in the midst of bitter protestants and hardly dare to profess their faith. However, a change for the better is apparent. Protestants are becoming more tolerant and the Catholics come regularly to Mass, wherever it is said, even from a distance of eight or ten miles". He wrote again in the following May (1850): "Most of the Catholic Germans are anxious to leave the places (farms), which they now hold, as the land is not over-fertile and to work it, costs a good deal of money. They would like to get a large tract of suitable country where they could live together and form a Catholic community. There is very good land available, which can be rented on favourable terms. The Bishop quite approves of the plan and promises to give it all the help in his power". The letter then speaks of an increase of German missionaries, a matter, also, approved of by the Bishop.

Through Father Kranewitter's efforts a block of land, divided into sections and supplied with fresh water, was secured about six miles from Clare, on the western side of the hills that separate Stanley Flat from Blyth's Plains:—the locality was called Bamburnie. Father Kranewitter, in a letter says: "I found an agent willing to secure the land, to lay it out in sections, and to let or sell it to the Germans on reasonable terms. I left it then to themselves, to do as they pleased. The Germans signed a declaration, that they were entirely satisfied with the transaction. It is not easy at present to rent land on low terms with right of purchase. So I thought good progress was made towards establishing a Catholic German settlement. There are about 15 parties, mostly families, willing to take up a portion of the land, enough certainly to found a thoroughly Catholic Ger-

man township". About seven families were induced to settle in Bomburnie, In 1853, a weather-board chapel was erected, and Mass was celebrated there once a month, or oftener, when possible. The hope which Father Kranewitter entertained of bringing together the greater number of the German Catholics was not realised. The settlers, in addition to the lack of union among themselves, expected the priest to be responsible for the greater part of the financial burden—a responsibility which he was prudent enough to decline, as it would hinder him in the discharge of his ministerial duties, and the scheme might end in failure. Only three or four persons, who had taken land and built on it, remained till 1867, when the weather-board chapel fell; and at last only one of the original settlers remained on the spot.

Up to 1851, Father Kranewitter said Mass when at home, on weekdays, in Weikert's house, and in St. Michael's, Clare, on Sundays. As stated above, Father Quin, who had charge of the Clare Mission left in 1851, and the whole northern part of the diocese, extending from Wakefield and Lower Light indefinitely to the north, east and west, was given over by the Bishop, Dr. Murphy, into Father Kranewitter's care.

ESTABLISHING A RESIDENCE

The Father and the two Brothers were anxious to have a house of their own. On the 28th of January, 1851, Father Kranewitter fell in with a land agent, who spoke about a section which could be rented at £20 a year for 14 years, with the right of purchase at about £2 per acre. The Father regarded the conditions as very favourable, and he went at once to see the land, which was not far from the main road and about four miles south of Clare. He found that it was a locality which he had often passed through and wished for. He writes: "I had hardly ridden around the beautiful piece of land when I declared myself willing to take it. I rode home, and found, to my surprise, a letter from Europe awaiting me. On opening it, I discovered that it contained material encouragement to pursue the course just resolved upon, namely, to establish a home of our own. The Brothers rejoiced at the good news, and were full of hope that everything would turn out well. The taking up of the section of land and the help received from Europe seemed a providential coincidence. Besides, the letter held out hopes of the sending of further assistance to the young mission in South Australia."

The land which had been secured was that on which St. Aloysius' Church and the College buildings, Sevenhill, at present stand. As it was then mid-summer nothing in the way of cultivation could be attempted. But in the following year (1852),on the 25th of March,the Feast of the Annunciation, Brother Schreiner, or, as he was popularly called, Brother John, took possession and conveyed in a wheel-barrow all he required to make a beginning. Almost immediately he discovered a copious spring of water a few feet below the surface, a discovery which added considerably to the value of the land. His next step was to erect a temporary protection against heat and rain. Shortly afterwards, a part of the land, to serve as a garden, was enclosed by the two Brothers; and in a few weeks a substantial dwelling of pine, 30 x 20 feet was constructed and thatched. It contained a kitchen, a refectory, and two bed-rooms, one of which served as a chapel. In Easter Week, 1852, Father Kranewitter took up his abode there with the Brothers, and the first community was formed in Sevenhill. Despite much inconvenience in this new dwelling, the inmates felt much satisfaction in living together and carrying out their religious duties without let or hindrance. The industrious Brothers soon gave the wild spot a more civilised and homely look; and in September, ground was prepared for the planting of the vine. Brother John often related, with evident pleasure, how he went to Bungaree, a distance of twelve miles, and carried thence the first vines that were set in the soil of the Jesuit settlement, famous in after-years for its excellent wines. The first grapes were served on Easter Sunday, 1852.

Events occurred in 1851 which made that a memorable one in Australia. In 1849 a convict ship arrived in Hobson's Bay, Melbourne, with a number of felons from Great Britian. A public meeting of Melbourne citizens was called by Mr. Edward Wilson, the proprietor of the *Argus*, the principal newspaper, and an energetic protest was entered against the landing of the convicts: "we had never (they said) received convicts, and we are prepared to undergo any extremity rather than submit to do so." The English authorities yielded. Port Phillip, as the Colony was then called, was not to be made a receptacle for British criminals, and in 1851 it obtained constitutional government, becoming independent of South Wales and taking the name of Victoria. The new Colony, by the discovery of gold within

its bounds, rapidly increased in population and prosperity, and the men who had charge of its interest were suddenly called upon to solve many topical and political problems. How they did their work is thus referred to by Sir Charles Gavan Duffy: "They had not, like the pioneers of the Western continent, to struggle with powerful tribes of fierce and subtle Indians, or to repel the invasion of European enemies of the mother-country, or to face the hardships of an inclement climate and unfruitful soil; but they had to control and govern masses of men suddenly recruited from the ends of the earth; recruited not only from the British Islands and foreign countries; but from the hulks and penitentiaries of convict settlements; they had to encounter on brief notice serious social and political problems, lying quite outside the ordinary experience, and to assume responsibilities and exercise authority, 'unto which they were not born'; and the manner in which they discharged these weighty and unforeseen duties is well worthy of being recorded."

The excitement created in South Australia by the rich gold-fields of Victoria grew so rapidly that shepherds and farmers, tradesmen and merchants, as well as members of the different professions, abandoned their homes and travelled rapidly into the neighbouring colony. As a natural consequence, the congregations in Adelaide and elsewhere were much reduced in numbers. The Bishop, Dr. Murphy, allowed some of his priests to go to other colonies, and amongst these was Father Quin, who had been stationed at St. Michael's, Clare. In the beginning of 1852 a party of diggers was formed to go overland to Bendigo, Victoria, and Father Kranewitter resolved to accompanp it. He hoped to be able to collect some money for his poor mission. After three months' absence, he returned by sea from Melbourne, to be at his post for the Lenten season. On reaching South Australia, he received news that help from Europe was to arrive in a short time; and the cottage was enlarged by the addition of a house-chapel, where the Blessed Sacrament was kept and Mass was said on week-days. Most of those who had gone to the gold-fields, returned, and their gains enabled them to improve their homesteads. The increase of population resulting from the discovery of gold, created a ready market for South Australian produce, especially wheat, and gave an impetus to every trade and profession. So, notwithstanding the exodus to the gold diggings, South Australia

held her ground. Immigration soon brought large numbers to her shores, and the Catholic population increased, while copper, wheat and wool, her chief exports, were a constant source of wealth.

FATHER JOSEPH TAPPEINER'S ARRIVAL

In a letter from Clare (July 1st, 1852,) Father Kranewitter spoke of the indifference of many Catholics, who did not assist at Mass on Sundays and gave little or nothing to the Church. He offered the Holy Sacrifice in Clare every Sunday, except once a month when he attended the Burra, Tanunda, or Adelaide. At this time, he said, the Burra had 4,000 inhabitants, and Bomburnie, the newly formed German settlement, was soon to have a chapel.

He happened to be on a visit to Adelaide, when Father Joseph Tappeiner, accompanied by a lay brother, arrived at the Port on the 9th of October, (1852). Father Tappeiner and his companion sought the Bishop's residence in Adelaide, and there met Father Kranewitter, to their great delight. The Archbishop of Sydney, the Most Rev. John Bede Polding, O. S. B., was also in Adelaide, returning from Western Australia; and Father Tappeiner was able to hand over some articles which he had brought for him. After a few days the two Fathers set out for Sevenhill. The lay-brother, Joseph Senn, who had arrived with Father Tappeiner, refused to accompany the Fathers. He had his mind made up to seek a home for himself in Adelaide, and as he was an expert tailor, he found immediate employment and eventually married a protestant. After many vicissitudes and the death of his wife, he was reconciled to God. He died in the public hospital. Before expiring, he received the last Sacraments.

In those early times the life of the Jesuit missionary was one of constant hardship. The great distances, the boundless and roadless plains, the fierce heat of summer, the cold and rains of winter, the danger of losing one's way by day and of being overtaken in the wild bush by night, were some of the difficulties which had to be encountered and overcome. As Father Tappeiner was not yet able to speak English fluently, he restricted his labours to the German population, while Father Kranewitter attended the distant stations and looked after the Irish Catholics in Clare, the Burra, Undalya and Saddle-

worth. From 1853 to 1855, Father Tappeiner visited regularly Tanunda, Adelaide and Bomburnie, but owing to the rapid shifting of the population, the Germans could not be kept together in the country places, while three or four visits in the year were too few to create and hold a German congregation in Adelaide itself.

In 1853 the Fathers thought it well to increase their property, and hoped to lay out a portion of the land in lots as a projected township. They purchased six additional sections, and one of these, which ran along side the main road to Clare, was to be the future town of Sevenhill. The seven-hilled capital of the Christian world was not built in a day, nor was its South Australian rival. The first house was not erected till 1857. It was hoped that a church would stand on rising ground at the south-west corner, but for the present further away, close to the humble residence, a stone building containing five or six rooms was erected (the ground floor of the existing old St. Aloysius'), and one of the rooms, fitted up as a chapel, was large enough to accommodate the Catholics assembled from the neighbourhood for Sunday Mass. When Bishop Murphy visited Sevenhill for the first time, in November, 1853, he blessed this chapel and celebrated Mass in it. The zeal of the Fathers, aided by the faith of the people, gradually developed the various missions. A Mr. Peter Brady gave land at Mintaro for a church (blessed and opened by Bishop Murphy in 1856), and a cemetery; and two schools were subsequently begun there. Churches and schools sprang also into being in the Burra, Undalya and Saddleworth. At Undalya a site for the church was donated by Mr. Patrick McNamara. February 23, 1858, saw church and school opened at Kooringa for the Catholic miners.

However, money was by no means plentiful, and were it not for the help of the Bavarian Missionary Association, the *Ludwig's Verein*, the Fathers would have been in sore straits. To the Director of that excellent Association, Father Kranewitter wrote thus, on the 4th of November, 1854:—

"Your Reverence can easily understand how needful and welcome the assistance was which you sent us from the funds of the *Ludwig's Verein*. In my embarrassment I recognized it as an evident proof that God in His goodness had not forgotten us. I do not know how, under the circumstances, considering the poverty of the

diocese and notwithstanding our very frugal life, we could have found support. If God had not helped us through you, we should probably have been forced to give up our work and abandon our extensive district to the ravages of the sects . . . . Your assistance has saved us from this misfortune, and we are able to persevere in sowing the seed of the true doctrine of Jesus Christ. For the last eighteen months things have been changing for the better. The greater number of those who had left their homes have returned, and many new settlers have arrived, so that the little church in Clare is sometimes filled on Sundays".

In 1855-6, plentiful harvests were reaped and good prices prevailed in the markets, to the benefit of the Residence and the Mission. The Sevenhill garden (including the vineyard and the orchard) was enlarged, and the Residence so much improved that the Jesuit settlement attracted universal attention and the people in the country around were astonished to see the progress which had been effected in so short a time.

ARRIVAL OF FATHER JOHN E. PALLHUBER

Father Pallhuber arrived in the beginning of 1856. He was destined to do strenous work as a missionary, for which he had been prepared by a seven years' residence in the Province of Maryland, United States. As he could speak English well and had already some experience of missionary life, he lost no time in devoting himself to labour for souls. His arrival was opportune, for Father Kranewitter left Sevenhill on March 28th, 1856, to proceed to Austria for the completion of his theological studies and the making of his third year of probation. Father Tappeiner became Superior in Sevenhill, and shortly after Father Pallhuber was summoned by the Bishop to give temporary help in Adelaide, and he remained there till the end of July.

(*continued*)

CARLISLE INDIAN STUDENTS IN RETREAT*

The title is misleading. One must read the article to find out the kind of retreat of which we are speaking. Harvard athletes know that "retreat" is not found in the vocabulary of the Carlisle Indian. Last year's foot-ball game proved this when the Crimson was defeated so decisively by the Yellow and Red. On the field the Carlisle boys may meet with defeat, but they know not retreat. They are made of sterner stuff. Thousands have seen the Indian team on the field. Many thousands more have not, and the name Carlisle connotes a place —whose geographical position is hazy—where the Indians are trained to play. Crowds have seen them play —few know that they pray. That is what the meaning of "retreat" is in the caption of this article.

Those who follow, or make a retreat, withdraw as far as possible from the regular routine of their daily life to take spiritual stock: to see how the profit and loss account of the soul stands; to correct all errors, forestall any future loss by the sincerest resolution of amendment in confession and a worthy Communion. This is what was done in the early part of February this year by three hundred and fifty Catholic Indian boys and girls at Carlisle, under the writer's direction. No elementary training was necessary; for they had been well prepared by the generous-hearted and zealous chaplain, Reverend Henry G. Ganss, D. D., and five devoted Sisters of the Blessed Sacrament—Mother Katharine Drexel's community.

This annual retreat for the Catholic Indians at the school is a fixture. It was introduced through the tactful methods of Dr. Ganss, received the Government's approbation—which, understanding that it was beyond its providence to teach religion, would oppose no barrier to it —and the consistent concessions granted the Catholic

* For valuable data the writer is indebted deeply to the courtesy of the Reverend Henry G. Ganss, D. D., pastor of St. Patrick's Church, Carlisle, and chaplain to the school.

children and the privileges they enjoy, show the cordial understanding that exists between the Government and ecclesiastical authorities. The writer takes the present opportunity to thank the superintendent, Major Dickson, and his able assistant, Mr. Wise, for their kindness and considerate courtesy to him during a most pleasant and spiritually fruitful stay.

Bishop Shanley was the preacher of one of the first retreats, and was followed by Rev. John F. O'Donovan, S. J., Superior of the Maryland–New York Missionary Band, and Rev. Patrick J. Casey, S. J. All join with the preacher of the last retreat in praising the docility, attention and spiritual fervor of the retreatants. There is no chapel at the school. A Y. M. C. A. hall, large, airy and light, is the place where all religious services are held. A Catholic altar and vestment case are in the hall, and one evening especially the transformation scene was rapid after a Presbyterian service, when the nimble and gentle Sisters changed a mute and lightless altar into one twinkling with tapers ready for the Benediction of the Most Blessed Sacrament.

It was in this hall that the retreat talks were given twice a day. About three hundred formed the congregation, representing almost forty tribes. There was one bright Filipino lad among them, who looked as natty as a West Pointer in his military dress. The ages ranged from twelve to twenty-five. Even experienced prefects in boarding schools or mistresses in convent schools would be dismayed at the thought of addressing one hundred and fifty boys and youths, or girls and young women separately. But here three hundred boys and girls were gathered in a small hall after their mid-day meal and at 7.30 in the evening. The mid-day talk was given during their recreation hour—the evening talk followed by Benediction, was during study period. Yet in the best of order and in the happiest of moods this crowd of Catholic Indian boys and girls marched in, took their places and sat down. At the clap of the hand all recited the "Our Father", slowly and prayerfully, and then the sermon began.

Every one had his or her eye on the speaker. All were attentive—serious—decyrous and devout. The manly and womanly bearing and deportment are a high tribute to the efficient discipline of the school and spiritual training of the cultured Dr. Ganss and the five devoted Sisters.

On the Sunday the retreat closed Mass was said at the school at 5.30 when all the retreatants received Holy Communion. At 9.30 they attended their regular Sunday Mass in town at St. Patrick's of which Dr. Ganss is pastor, and after it renewed their baptismal vows and received the Papal Benediction. The congregational singing by the Indian students is exceptionally good, and their hearty rendering of "Faith of Our Fathers" was inspiring. The music of this hymn was written by Dr. Ganss, and has all the sublimity of a choral ode.

The singing of Christmas carols in the church by the Indians is one of the attractions during Christmas week. His Grace, Archbishop Ryan of Philadelphia, was present at the carol singing during the past Christmastide and won the hearts of the Indians by his usually impressive and winning address. The evening when the Christmas carols are sung is one of the four red-letter nights of the year: for, by special privilege granted by the school authorities, the Catholic Indian students come to town in a body to church, the girls marching by one route and the boys by another. The other three nights are during the Forty Hours devotion. Their edifying behavior is a proof of their own and the deep and sincere faith of their forefathers.

And all this without clearing the mists in certain minds regarding the position of Carlisle. The writer was too anxious to tell others all about these Indian boys and girls who will hold so lasting a place in his memory.

Carlisle is eighteen miles south of Harrisburg in the fertile Cumberland Valley. It is rich in historical memories. Benjamin Franklin made a treaty with the Indians here in 1753. Hessian mercenaries captured at the Battle of Trenton, were brought here, and the present Indian School Guard House was built by them. In 1801, site and buildings became the property of the United States and were known as the Carlisle Barracks. On the eve of the Battle of Gettysburg, Gen. Fitzhugh Lee shelled the town and burned the barracks. It was rebuilt in 1865 and was used as a cavalry school until its transfer to St. Louis in 1872. In 1879 the Department of the Interior took it for the proposed Indian school, and Capt. R. H. Pratt, U. S. A., was its first superintendent. This was the first of the non-reservation schools, and that its educational standards and disciplinary methods are adopted in the other Indian schools, shows

the unquestioned success of Carlisle. Segregation of the Indians from stimulating environment and their complete isolation within the low pressure tribal atmosphere would not aid the quickening but rather the utter deadening of latent power. Initiative processes would be abortive. There are at present about 1,000 pupils in all, representing no less than seventy-eight tribes. There is a rigid separation of the sexes, and boys and girls meet at common exercises only, under the eyes of teacher or disciplinarian. The school has its academic and industrial departments, and every boy must choose a trade. The girls are taught all the branches of domestic science. Some are trained as nurses; hence quite unlike some of their clear-faced sisters, they may not worry the ear of a hungry husband with an intricate aria, but they can bake a loaf of bread without a leaden interior, and boil a dish of waterless potatoes. There are 270 acres of farm land where the future farmers receive their practical instruction.

Almost 4000 Indians have passed through Carlisle since its opening; 497 of these were graduates. To quote the superintendent, these graduates and undergraduates "are to be found in every capacity—as teachers, clerks, trained nurses, housekeepers, dressmakers, farmers and stock-raisers; two as railroad car inspectors; some as section bosses and hands in railroad repair shops and other mechanical establishments. . . . . One is in the real estate business in Oklahoma and is vice-president of a bank there". (And this one is a Catholic). "A number are living on their allotments. One hundred of them were engaged in the Indian school service in 1902, filling positions as teacher, clerk, farmer, blacksmith, etc."

The question is often asked—"Does the Indian's future conduct on leaving school warrant this expenditure on his or her education"? To be guilty of a Hibernianism this question could be answered by asking another. "Does the future conduct of the graduate and non-graduate of parochial schools, Catholic colleges, convents and non-sectarian colleges reflect creditably the teachings and principles learned at school? Are not Christian doctrine and ethics often abandoned for unchristian methods and lower standards? Is not Minerva dethroned and Circe put up in her stead"?

To answer the question directly let us take the authoritative words of Dr. Ganss: "In the early days when

the pupils were compelled to return to their original prairie homes there were a number of relapses into the old state of life—'a reversion of type'—and some of the graduates did not reflect the light on the school that was expected of them; in fact, brought it in disrepute. But the number has decreased until it has become a negligible quantity when compared to the uniform good accounts that come from the vast majority of 'returned pupils'".

The Outing System is also the outgrowth of Carlisle. It is an experiment which has met with good results. By it all pupils are expected to spend at least one year in a country home, to become familiar with the practical work in house, farm, dairy, factory and machine shop. While away from the school the pupils become wage-earners; one-half of their earnings they are allowed to use for their personal wants and comforts; the other half is deposited in the school bank where it bears interest and is given to them at their departure for home. The amount earned and deposited in 1905, for instance, was $30,000. The separation of sexes is here again inexorably insisted upon, so that boys and girls are never placed in the same county, and under the penalty of expulsion are not allowed to visit each other. . . . . While away from school all Catholic pupils, whether in Catholic or Protestant houses, must attend Mass and Sunday school. Dr. Ganss—from whose article in the *Messenger* the foregoing is quoted—drew up the rules for the Outing System and they have been adopted by the Department of the Interior. They look to the spiritual, mental and physical welfare of the students. Patrons, who promised in writing to abide by these rules are asked not to look upon the Indians as mere servants but as members of a race who are anxious to learn the refined ways of civilized society.

It would be the Catholic ideal if a Catholic atmosphere pervaded Carlisle—but Congress in 1897 abolished all Contract Schools, and Catholic Mission Schools are are not able to meet the demands made on them. When the Contract Schools were recognized the Catholic schools received the largest share because the attendance was greater than at all other schools. The "No Popery" cry was taken up, and a frightened Congress listened and rescinded the contracts. In 1889 the allowance made by the Government was $347,672; in 1906 Catholics contributed $57,570.16! What would

the poor Indian boys and girls do without these Government schools? They ask for bread, surely we are not to hand them a stone. Were it not for the princely munificence of Mother Katharine Drexel many would receive scorpions instead of fish.

Many of the Catholic pupils at Carlisle have no church facilities at home. They would be lost to the faith if they did not attend this school. No parity exists between the attendance of the 6937 Catholics at non-Catholic colleges and universities, and the 500 Indians who attend these Government schools. In the case of the Indian there is an absolute necessity and a desire of the uplifting influences of civilization. In the case of the former no such reasons exists. Yearning for social exclusiveness and aspirations leads to non-Catholic colleges, while for many it is an utter disregard and disdain for Catholic school, academic, and collegiate training.

WILLIAM J. ENNIS, S. J.

OUR MISSION IN SYRIA

UNIVERSITY OF ST. JOSEPH

The work of Ours in Syria that attracts most attention, is that of the great plant in Beirut called the *Université de St. Joseph.* This plant is made up of the oriental faculty, the seminary, the medical school, the college, the church and the free schools, and the printing office.

The main building of this great plant is a large structure shaped like the letter E, whose proportions are vaster than those of Woodstock, yet not quite so vast as those of St. Andrew-on-Hudson. The stone-material of the building is the coarse—porous looking sandstone of the vicinity, which is commonly used in Beirut buildings. This sandstone is soft and easy to work, but weathers wind and rain very well; atmospheric influence hardens, rather than softens it. The pores render a polish or a finish impossible, so the sandstone buildings of Beirut are, in course of time, either paint-

ed or plastered and painted on the exterior. Our college building is plastered, wherever its wall abuts upon a terrace; otherwise the sandstone is painted in imitation of its natural color. The cost of the building was $200,000; this amount was collected in the United States.

The arrangement of this magnificent structure is such as one finds in Jesuit colleges generally, unless we except certain modifications due to Syrian heat. The corridors have no doorways, are roomy and airy, and generally open out into terraces. The building faces St. George's Bay, and any sea-breeze that cools comes scudding through the corridors; on the other hand, the S. W. wind, the *shelûg*, which corresponds to Innsbruck's *sirocco*, blows the heats and sands of Egypt our way, strikes the building's wall but finds no corridor in its path. The free play given to the winds from the north and northwest, makes winter's chill too penetrating for comfort; but the discomfort and the shivers never last long, and one may cheer one's self with the thought of what the summer's heat might have been in a cooped up and closed in abode.

The flooring is for the most part of terra-cotta tiles; the main corridors are filled with Italian marble slabs. There is in the entire house a minimum of woodwork; neither washboards nor lintels; wood is a nesting place for vermin. Every morning the corridors and common rooms are swabbed; every summer the walls of the building are kalsomined. In fact, the cleanliness of the University is a great delight. The fleas and pests of such sort, that infest Syria and are found everywhere in one's travels in the Holy Land, do not manage to get a hold in the Jesuit University of Beirut. My experience outside of that one institution led me to surmise that good old Fr. Lanciscius was in all earnest when he said that one distraction of Examen time was to go gunning for fleas.

From the terraces of the university, one has a view that never tires. In front is the broad expanse of the Mediterranean, above which the atmosphere is so clear that one may note the curling smoke upon the horizon two hours before the great ocean liner comes into port. At times the clear blue sky of the Orient is hid by dark clouds, pelting rain, or blinding sands from Egypt; but even at these times of wildness, the terrace view of ocean is most luring. On any but the mirky days of

the rainy season, the Lebanon presents a splendid coloring. The range is not capped with perpetual snow hard by the sea; but in the background are the great *Jebel el-'arz*, Mountains of the Cedar, and Sannin towering above its peers, and the snow is ever on these noble peaks. All the hot summer, in every little town of Syria, one may cool one's blood with a *shirbet* iced by the snows of Lebanon. This snow is compressed into lumps and set before the public gaze upon iron spikes, in any and all the shirbet-shops; the vender cries *lai-munâda*, *Aelj Libriân* (snow of Lebanon), *metalik*, which means one cent; and the oriental sun does the rest. In Beirut, artificial ice is used by the well-to-do, but the snow of Lebanon still makes folk-life livable. Whether snow-capped or dark as the mountains that hem in Killarney, the Lebanon outlines stand out in ever varying beauty and interest. The clouds that strike the range or pass over its summits, are never the same in form and bulk and density; nor do they ever present the same features of light and shade upon the snow blanched face of Sannin or the rugged and dark hills that lie near the seas.

The nearer view from our terraces is not so lovely as that afar. Below lies the unpaved street, or, rather, road! The best streets of Beirut are the two highways, *Tariz esh-shams* and *Tariz es-saida*, the Damascus and Saida roads; these streets compare favorably with our Maryland county roads. The poor condition of the Beirut streets makes me think, that the *Weltanschauung* student of mud, its make-up and its effects, could nowhere better pursue his investigations than in this chief port of Syria, during the rainy season. My strong feelings about Beirut mud are probably due to a slip I made one day. What a sight I was! Habit, hat, and even whiskers were besmeared. The women in a nearby balcony fairly screamed with laughter at the plight of the poor *huri*.

Beyond the street are the flat-roofed houses, forming terraces down to the sea. Our idea of the oriental roof-terrace is very apt to be wrong. From novels of eastern life and books of travel, we may fancy the terraces a substitute for the occidental lover's lane or some sort of lounging ground. Beirut terraces are far more practical. They serve for hen coops, clothes-lines, wash tubs, wood-piles, dried fruits, and such less romantic sort of

stuff. It was only in Haleb that I saw anything of the old time terraces, with gardens and orange trees, promenades and life of frolic on the roof.

THE ORIENTAL FACULTY

The oriental faculty is still young. The Fathers in Beirut have always taken special interest in oriental languages. It was here that the unfortunate Fr. Cohen (William Gifford Palgrave) became such an adept in Arabic. From this college, in 1862, he started out to bring to Arabia that faith which he himself lost there. Fr. Jullien, in his history of the Mission of Syria, says that Palgrave started on the perilous expedition with a young man who had become a priest of the Maronite rite chiefly to be the companion priest insisted on by superiors. Poor Palgrave carried the Moslem beads in place of breviary. These beads serve the Moslem for prayer and time-killing. Christians often carry them now, seemingly with the purpose of English Tommie's swagger-stick. I have seen many schismatic, but no Catholic priests twirling this sign of Mohammed. Others who studied in Beirut, and have brought the Society a good fame, in Biblical circles are FF. L. Cheikho of Beirut, Fonck of Innsbruck, Gismondi of Rome, Van Casteren of Mastricht. It was not till six years ago that the oriental faculty was started as a fixed portion of the University plant.

Last year the professors were four in literary and one in spoken Arabic, two in Syriac, two in Hebrew, one for Coptic and Ethiopic, and one each for oriental history, Syrian epigraphy, and Syrian archæology. The pupils were twelve biennists in Arabic, for future mission work; five members of the mission, who will be devoted to orientalia; ten Jesuits from other provinces and five European seculars, of whom only two staid out the year. This number was very encouraging. The Dominicans of Jerusalem last year had only two seculars. In the Oriental department of Heidelberg last year there were only seven students. The oriental department of the American College of Beirut last year had no students till toward the end of the year; an American then came from Heidelberg to teach, and studied Semitics at the same time.

The make-up of the group of Jesuits from other provinces is interesting. No one had taught so long as I. A

scholastic from the province of France had studied Hebrew three years, during philosophy; had taught one year; and is now in theology. A priest from Germany had made a biennium in Valkenburg and a triennium in Munich; he is now teaching general introduction in Valkenburg. A priest from Galicia entered at fourteen, and, though seven years my junior, has already studied three years in Beirut, and is this year at Innsbruck. Ireland was represented by two scholastics, one of whom she has since given to the Mission of Syria. The only *docteurs des langues orientales* of Beirut are two Irish scholastics, who went to Syria before they had studied philosophy. Castille had a scholastic and a priest in Beirut; the scholastic is now professor of Arabic in Bilbao; the priest, who studied one year in Valkenburg and two years in Beirut, is now professor of Exegesis in Oña.

A most interesting feature of the work in Beirut, is the scientific excursions through Egypt, Palestine and Syria. I made several *en caravane*, but was not satisfied. One has to sacrifice many things for charity's sake, if one travel with others; whereas, one feels that for learning's sake the sacrifice should not be made. A good old German priest, the brother of Fr. Biever, of New Orleans, gave us a glorious entertainment at Tabiga, on the Lake of Galilee. He spoke of the caravan as an impossibility for scientific purposes. Said he, "One Father is on the look-out for epigraphy, another for topography, another for ethnography and the others for photography; so there you are!" I found it more practical to travel with one companion—some one whose purpose and plans fitted in with my own; in such wise I saw every thing as thoroughly as I had a mind to.

The publications of the oriental faculty are an annual in French, an Arabic fortnightly and an Arabic weekly. The annual, *Mélange de la Faculté Orientale*, contains contributions and studies by the professors, and is very well received by eminent orientalists. The fortnightly *El Mashriq*, is unique in being an Arabic review for oriental studies; it publishes much from hitherto unpublished Arabic manuscripts. The weekly, *El Bashir*, is a Catholic newspaper.

These two Arabic publications are greatly hindered by the arbitrary censorship of the Turkish official. No laws determine the limits to which a newspaper may go. The censor is the law. He is independent of the W*ali*,

and responsible to the Sultan's government in Constantinople; there is no appeal to a higher authority. The whim or ignorance or fancy of the censor settles the case. He may strike out or change at will anything in the proof-sheets, may suspend or suppress a paper without even a summary court's hearing. He will debate whole columns at a time. The editor must stuff his columns with patent-insides; for to leave blanks, to show that censorship has been exercised, only makes the existence of the newspaper more precarious and intolerable. The poor editor is often apt to think that "all is vexation of spirit". On one occasion, the *Bashir* praised the Franciscans for guarding the holy places even *at the cost of their blood.* It took the influence of the French consul to prevent the suppression of the paper; the punishment finally doled out was suspension for a month. Here are a few bits of censorship: Our Lady could not be called "Queen of Heaven". The term "enemies of the cross" was deemed offensive; it was changed by the editor to "the impious", and no trouble ensued. One cannot print a manuscript that tells of the use of wine by the Moslem; a son of Mahommed never drinks wine. The words *Capital of China* were several times used; the censor changed them to Pekin; there is only one capital city in the world, Constantinople. A week later, the words *Capital of Egypt* were used; the tireless and learned censor again saw an insult to the Sultan's city, and wrote Pekin! His attention was called to the error. He answered only that there was no Capital in the Orient outside of Stambûl.

Beside these regular publications, are the colossal undertakings of Fr. Cheikho. No man has published so many Arabic manuscripts as he. For his six volumes of Arabic anthology, his four volumes of notes thereto, his editions of pre-Islamitic poets and poetesses, his Arabic grammar and other works, he has won international repute. Fortunately Fr. Cheikho has been a pioneer in the collection of Arabic manuscripts, and has vast material to work upon. He was of the Catholic Chaldaic rite before becoming a Jesuit. Perhaps it is his religion and nationality that hampered him in efforts to utilize government books and manuscripts. Lately he was in Constantinople to use the library of *Aia Sofia.* It was battledore and shuttlecock for three weeks. He was batted from librarian to Department of Instruction, put off, batted back again, and so on. No

one refused the permission, yet no one had a mind to grant it. Fr. Cheikho left Constantinople in despair. FF. Salhani and Malouf have also published important contributions to Arabic literature and criticism. Then there are the Arabic grammars of Vernier, the dictionaries of Belot and Hawa; the Coptic Grammar of Fr. Malon; the Ethiopic Grammar of Fr. Chaine; and the Syriac Dictionary of Fr. Brun.

The library of this faculty is very rich. It contains about 1500 Mss., nearly 10,000 printed volumes,and some seventy reviews. Books that are in this library are very apt to be Index books, so that only priests of the oriental faculty have general permission to use the library. Scholastics get permission for each book desired.

THE ORIENTAL SEMINARY

The seminary is most interesting and important. It educates priests for the Orient. Most of the oriental rites are represented among the students; there are Maronites, Greek Melchites, Syrians, Copts, Chaldeans, and Armenians; last year there were two Greeks for the Latin archdiocese of Athens. Boys are received young, and generally spend at least ten years in training. Their college work in Latin, Greek, French, Arabic and sciences, is done in class with the college students. Two years of philosophy and four years of theology follow. Each student is taught the liturgy and liturgical language of his rite. The boys are sent home for vacations, at least once in three years, even though they live at a distance; so that they must betimes meet the temptations and know the conditions of their future priestly lives. The seminarians of Beirut are all unmarried when ordained. The number of seminarians is generally between sixty and seventy. They pay a nominal fee; their main support is charity. All the younger Coptic priests and the entire Coptic hierarchy are graduates of the Beirut seminary. An annual Bulletin is published, whereby the old students are kept united with their *Alma Mater*.

THE MEDICAL SCHOOL

The importance of our medical school, *La Faculté Française de Medicine*, is seen from the fact that there are only two other medical schools in the Turkish Em-

pire,—the American school of Beirut and the government school of Constantinople. The fewness of schools of medicine naturally means that physicians are few and far between; unless there be a missionary doctor within reach, the sick are often left to the tender mercies of old women and their nostrums, or are submitted to the drastic treatment of quacks. The poverty of far-away villages is such that no good doctor reaches the sick there, except he be a well salaried missionary doctor.

At Tudmor (Palmyra), the *sheik* of the village showed me his leg, which had been brutally branded with a red hot poker as a cure for rheumatism. A sure cure for apoplexy is to bore a hole in the skull and let in air; one of the Fathers of the medical school testifies to the use of this treatment. The old wives' cure for sick headache is to catch hold of, and wrench out of place a nerve near the top of the spinal column; something has to give. One has to live in the Orient to realize that such things are an every day occurence. I went into a Beirut drug-store only once. On that occasion, one of the old school of medicine demanded: "Have you a *purge for the nerves* (shirbet 'açab)"? The druggist, a German, seemed in no way surprised at the old woman's question. In due time he found out that another old woman had sore eyes, and needed a purge therefore. He produced an eye salve. "Good, I'll make her drink it to-night"! With much difficulty the druggist explained that the salve was not to be drunk.

The medical school is adjacent to the main building, and is the property of the Society. Our entire university plant has been recognised by a fiction of the law as French territory. No Turkish official, either military or civil, dares enter the precincts, which are also immune from the city police authorities. The *Wali*, or Governor, of Beirut pays an annual visit to the college, presumably to keep up some appearance of protest; and is ever most cordially received by the Fathers. The *status quo* of immunity is admitted and has served the Catholics many a good turn. When there is a massacre in Beirut, the Christians flock to the Jesuits. On one occasion three or four hundred crowded into the college grounds. The hope of the people is well founded. Not long ago a Christian killed a Moslem and was fleeing the police; once he entered the sanctuary of the Jesuits, the police halted. Under cover of night the unfortunate wretch escaped to the fastnesses of the Lebanon.

The fiction of law, by which the French Protectorate has been hitherto recognised in regard to Beirut Ministry, has this year threatened to be as harmful for the future as it was helpful in the past. The newspapers report that some French deputies propose the governmental confiscation of this Jesuit University. Although, as has been said, the main building was erected with American money, the present French government is not likely to find it matter for shame to negotiate with the Turk for the ousting of the Jesuits. In Turkey, caprice and *bahshish* make right, unless consuls intervene. The French government has no shadow of a right to these buildings, but it has influence with the Turk. To be sure, it did formerly support fifteen or twenty burses at the Jesuit school, for the use of the families of those in the French consular service; but such burses were likewise supported in other and even native schools, so long as the French language was taught. The medical school has been rather more intimately connected with the French government. An annual grant of 80,000 francs; the conferring of degrees by the French Consul-General of Beirut; the annual appointment, by the University of Instruction, of an examination board,—these are some objective facts on which the French government may assume the right to take the medical school from the Society.

The professors of the medical school are, besides six of ours, some eminent physicians from France. The salaries of these physicians, I was told, ranged between 10,000 and 15,000 francs each: and more than eat up the government's grant. This fact made the French Chamber of Deputies realise that it would be stupidly suicidal to French interests in Syria to take the medical school from the Society. There are generally two hundred students in the school. They pay seven dollars a quarter for tuition, eight dollars per annum for labratory work, and a hundred dollars in examination fees.

The seemingly high examination fees are due to the expenses of the examining board. Three members are appointed by the University, three by the French government, and three by the Turkish government. The examiners who come from France and from Constantinople receive 2,000 francs each. The degree, then, has a triple value, coming from the threefold source; it gives the right to practice medicine in the French Republic and colonies and in the Ottoman Empire. Egypt also

recognises this degree, in fact the Khédivial army and the army of the Soudan are yearly petitioners for the service of graduates of the Jesuit medical school. Three or four graduates yearly take commissions in these armies.

The students of the medical school are Catholics, for the most part; though they number many schismatics and Moslems. Conversions among both these groups take place often. Most of these students live in towns; a few are accommodated in a nearby house, cared for by one of the Fathers, and called *l' Inferuat St. Luc.* The medical course lasts four years; for the degree in pharmacy are required a course of three years and one year of practical work in a recognised pharmacy.

I was present at the conferring of degrees last year. The presiding officer of the examining board, a Jew from some French medical school, was very laudatory in his address to the graduates; he said he had often witnessed more brilliant individual examinations, but had never examined medical students whose percentage of passes was so high as that of the Beirut men.

Property has been acquired and work is commenced on the new medical-school building, about a mile further inland than the present site. In the new building, the medical faculty will form a community apart from the University. The students are too numerous for the present accommodations, and the college has need of further room for its normal expansion.

THE COLLEGE

The college is managed pretty much after the fashion of our colleges in France. The boys are younger than our boys, in the states, and seem for the most part to be between eight and seventeen years of age. They are divided into three divisions according to age.

I scarcely came into contact with the boys. Once or twice I met them in my travels; otherwise I did not know them even by name. The separation between the community and the boys is very strict. A teacher may speak to the boys he teaches and to none other; only the Prefect of studies has permission to speak to all the boys; those who do not teach have no permission to speak to any of the lads. Such was the regulation.

The boys seemed to me to be remarkably good and devoted. They receive Holy Communion very often.

Their bearing in the church is notably superior to that of American boys. Every Saturday they gathered beneath my window, at half-past four in the afternoon, to have their Marianum—hymns and prayers in honor of Our Lady. They have many simple customs and devotions that show their piety—May and Corpus Christi processions, &c. On St. Aloysius day, a small boy gave the panegyric; he was just as free from self-consciousness as a small boy of the States would be. An interesting feature, at the end of the devotions of each day in May, was the blessing. The priest, in surplice and stole, gave the blessing with a large picture of Our Lady, while he chanted in the tone of the Episcopal blessing: "Per intercessionem Beatae Mariae Semper Virginis Immaculatae benedicat vos, &c". A blessing was given in such wise, with the substitution of Sancti Aloysii, on each of the six Sundays in the saint's honor. The Maronite priests, who take up almost all Latin customs of liturgy and ceremony, give this blessing in Arabic chant on like occasions.

As boys are taken into the college at eight years of age, there is every year a first communion class. After a triduum of strict silence and fervent prayer, comes the ceremony of great importance. The little lads are all clothed alike and wear a large bow of white satin ribbon on the left arm; they enter the sanctuary in solemn procession, each accompanied by an altar-boy. On reaching the sanctuary, the first communicants receive from their companions lighted torches, and take positions for the Mass. Just before Holy Communion is administered, a *ferverino* is preached. During Mass and thanksgiving the boys recite aloud and in common the acts of faith, love, &c. The day after their first communion, they once again hear Mass and receive Our Lord in the Sanctuary.

The question of recreation among the boys is quite a prefect's problem in Syria, because of the enervating climate, the age and lassitude of the boys. Now and then the boys have what we should call public sports. There are drills by the first division, sham battles by the second division, children's games by the third division. The various sham battles were most interesting. The boys were grouped into two sides and fought for points. In the *jeu des boucliers*, each side had several hundred little soft balls. The sport was to kill the enemy. An enemy was killed, *hors de combat*, when

struck with a ball; to protect himself he had a shield. The winners were they who, at the end of a fixed number of minutes, had less killed. The battle was followed by a triumph, a speech of the winning captains, and a presentation of the colors of the division. Another contest is *jeu d'échasses.* The lads are mounted on low stilts. The sport is to unhorse the enemy. Tripping and shouldering and elbowing are allowed. The winners are they who have fewest unhorsed. As I watched the ingenuity with which the prefects encouraged sport, it often occurred to me what a blessing is the lusty American lad's craze for base ball and foot ball,—a blessing for the boy and for the prefect.

The expenses of the boys in the college are very slight. Day scholars pay $24. per annum; half-boarders, $75.; boarders, $120. Besides French, Latin, Greek and a second modern language, other modern languages are charged for at the rate of $12. per annum. The boarders are uniformed; small boys wear a natty navy costume; the large boys wear a military frock coat of dark blue cloth, with winter trousers and vest to match, or with summer trousers and vest of white duck.

The discipline would be considered intolerable by American boys; but Syrian boys would be intolerable with American discipline. I became rather friendly with one of the instructors of the American College of Beirut, the young man who had studied oriental languages in Heidelberg. He told me the American system was a dismal failure to keep Syrian boys in order; he had given up hope; it surprised him to observe the silence of our boys in study hall. Our boys may visit their parents in town, unless low marks necessitate punishment. Parents must come to the college for the boys and return with them and are urged not to allow their sons to be alone in town. Relatives may visit boarders only on Sundays and during a fixed hour.

The studies are such as one finds elsewhere in the Society, save that much stress is laid on the study of Arabic. There are eight different classes in this language. German and English may be studied. A father of the German province teaches German; last year a scholastic of the English province, and one of the Irish province taught English. There is a commercial course with book-keeping, commercial law, &c. The students of the college generally number between four and five hundred.

THE CHURCH

Our church takes up the middle arm of the main building. The style of architecture is a Syrian modification of Byzantine, and holds the attention by its great sweeping lines, its many columns of ancient brecciated limestone, and its harmonious use of the Arabic arches. The form of the church is that of a Latin cross with very small transepts. On either side of the nave are two rows of ancient columns, that run into the chancel and there meet to form a very novel apse of clustered and close set columns; of the columns in the nave, the outer rows are built half way into the walls of the church, and, together with the inner rows, support a gallery. Upon this gallery are seven or eight altars and the organ. From it rises a similar tier of columns, resting upon the inner of the lower tiers and supporting the roof-load. On the the floor of the church are seven Italian marble altars, all of beautiful workmanship. Italian marbles enter Syria duty-free, and are very cheap. They are very commonly used for public and private buildings. Almost every one of means employs marble flooring and pavements.

The services of the Jesuit church are very well attended and are most interesting. There are, every day, five or six Maronite Masses said by instructors or students; a Melchite Mass on a fixed day of the week; and very often Coptic, Syriac, Chaldaic, and Armenian Masses. On Sunday, the late Masses, those after 8 A. M., are Maronite; almost all the congregation of the church belong to that rite. On feasts of greater solemnity solemn high Mass is sung by a Father. The Latin rite is carried out very exactly. The college boys sing and serve. At solemn benediction, the sanctuary is filled with torch bearers, and eleven fuming censors are used. I had thought Gonzaga had the lead for the number of censors and torch bearers; Beirut outstrips Washington. There are very many extra services conducted in the church, such as sodality meetings, May, March and June devotions, &c. In Lent, retreats are given for the different classes of people. During the Arabic retreat for women, one sees no European hats in the church. The hats and feathers are the last fal-lal taken up by the Europeanised Syrian woman. For those that wear this fal-lal, a special retreat is given, in the students' chapel, in French. Indeed, every thing is done to catch everybody for the Lord. It is a sad sign of the times that by

far the greater part of the confessions heard by the Fathers are in Arabic, whereas the people who speak French prefer it to what they consider the *vulgar Arabic* language. Another significant fact is that, excepting the *pasha* of the Lebanon and his wife, who have a fixed place in the church, the European and the Europeanised, men and women, keep near the door of the church.

The outward signs of devotion among the simple folk are very marked. It is common enough to see men and women making very difficult prostrations before the Blessed Sacrament. They squat on their haunches, fall forward on their knees, kiss the floor, return to the squating posture, rise, make the sign of the cross and continue the same motions. One old man used to make ten or a dozen such prostrations before each altar. Kissing the altar cloths, the altars, the platforms before the altars, the vestments of a priest on the way to Mass, and even kissing the hand as a salute to the Blessed Sacrament; praying with hands outstretched; the way of the cross in such posture; a joyful smile on receiving holy communion,—all these are signs of devotion that one sees commonly enough in any church of Syria. One is at first surprised at all this; but like Arabic music, it becomes more and more natural to one as time passes by. By Lenten time I was ready to be pleased at the sight of women conducting the way of the cross. There were no men in the church; women bore the cross and carried the candles and read the prayers aloud; after the leaders came all other women in pell-mell procession around the way of the stations.

An important work of Ours in Syria, as elsewhere, is that of the sodality of Our Lady. Of course, seminary, medical school and college have their own congregations. For old boys and others of their sort there is the Young Men's Sodality. It was very effective of good under its late director, Fr. Ray. This zealous man died only a few months ago of apoplexy. His death was a great loss to the Catholics of Syria. The church was crowded with his young men, while the last rites were done over his remains. The death of Fr. Ray was the occasion of my learning a beautiful custom of the French provinces of the Society. The Superior is allowed to send to the deceased priest's friends and relatives mourning cards, such as are sent out on the death of a secular priest in the United States.

Fr. Ray went out to Syria when past forty years of

age, and no longer a student; so Arabic was simply a hopless task to him. I knew the Father very well; he helped me much in French. Now and then I found him studying Arabic, and was always edified. "You know, Father", he would say, "I must learn the language of the land in which I live: that is the rule". Though he learned little Arabic, he was thoroughly in touch with Beirut by means of his young men. They met every Sunday for Mass and instruction. It was magnificent to mark the hearty earnestness and sincerity of the director. On one occasion he proposed an Our Father and a Hail Mary for those who were absent that day without good excuse. The young men showed no surprise; anything like that might be expected from Fr. Ray. They loved him so much, that he could talk to them as our missioners talk at a men's mission, in an honest and free way. The members of this congregation are very fine and representative young men. They receive Holy Communion every month. As they belong to different rites, a Greek Melchite priest gives Communion at the same time with the Latin priest. Usually the two species are together in one and the same ciborium, and the priest administers them with a spoon. There is a strong repugnance of the classes to the use of this spoon. The Copts do not like it at all; the Coptic priest dips the species of bread into the species of wine and administers it; hence the Copts, in the absence of their rite, prefer to receive the Blessed Eucharist of the Latins. Armenians and Maronites have adopted the Latin mode of Communion under one species; the majority of the sodalists received after this mode. After communion, they returned to their places with arms folded. This posture was novel to me and most pleasing; men do not generally know what to do with their arms and hands on the way from the communion-rail. The Greek Melchites were in evidence by the fact that they never kneel. They stand, while receiving communion, during the consecration, and at the other parts of their liturgy; they are as tenacious of old customs, and as fearful of being Latinised as in centuries gone by. They have no Hail Mary, no Salve Regina, no Rosary. I came across only two priests of this rite who would say the Hail Mary and other prayers after Mass; other oriental rites have these prayers.

Sodalities are likewise conducted for married men, working men, women who speak Arabic, women who speak French, boys and girls. The Fathers direct other

sodalities at the convents of Les Dames de Nazareth, the Sisters of St. Joseph, Sisters of the Holy Family, and the Mariamettes.

One of the church-works is that of the free schools. Some six or seven hundred lads are taught in four schools of Beirut or its vicinity. The means of supporting these schools are supplied by the sodality of working men. The indefatigable zeal of the sodality director, Fr. Michel, a Levantine, is producing very far-reaching results. I have seen his boys in their entertainments and plays, and have been very much pleased with the evidence of their piety and study.

THE PRINTING OFFICE

The routine work of the printing office is the publication of *El-Bashir*, a weekly Arabic newspaper; *El-Mashrig*, a fortnightly Arabic review for oriental studies; the *Mélanges*, a French annual of the oriental faculty; and the *Bulletin*, a French annual of the Seminary. Moreover, there are numerous annuals, such as catalogues of the different schools that make up the university, year books of various congregations, etc., and besides there are thousands of elementary school books, not only for the Jesuit, but for all the Catholic schools in Syria. The fame of the printing office, however, depends not so much upon the enormous bulk of this every day sort of work, as the high grade of its Arabic, Hebrew, Syriac, Coptic, Aethiopic and Turkish publications. To speak of these splendid works at length, would take up too great a space in the present letter.

THE COMMUNITY

We were last year fifty-four priests, thirty-four scholastics, and twenty brothers in the community. Of these, eighteen were Syrians, formerly of various oriental rites; and one was an Egyptian, a convert from Islam. We rose at 4.30 A. M.; dinner at noon, supper at 7.30 P. M. Immediately after evening recreation, i. e. at 8.45 P. M., come litanies, points and examen; there is no last visit of custom.

Community Mass is said in the church at 6 A. M. by Fr. Rector and is served all the year round by the same lay brother. Indeed, a new and most agreeable experience to me was to say Mass always at the same hour

and same altar and with the same scholastic as server; we all seemed to get used to each other,—altar, hour, server and priest. I never heard any one express a desire to be shifted, or to have his server shifted. There are four different chapels and the church,—all for different portions of the student body or community,—in which the Blessed Sacrament is reserved. Not many other chapel-customs differ from ours. Priests leave their rooms for Mass at the sound of a bell; and, at a like signal, all priests and servers file out of the sacristy for their different Masses. During the canon of the Mass, an extra candle is lighted. Renovation of vows takes place in two different chapels. Benediction of the Blessed Sacrament for the community lasts almost half an hour; the entire hymn to Our Lady is sung, where we sing only two or three verses; but there are in Beirut fewer benedictions than in Woodstock, only one novena of benedictions is had, i. e. that of Corpus Christi, and its octave. When benediction has been given, there is no community visit after supper. On feast days of our saints and Our Lady, the antiphon, versicle, response and prayer of the day are chanted just before the Tantum Ergo. On our saints' days, after benediction, the relic of the saint is kissed by each member of the community. In houses of study, the lamentations of Jeremias are read, not chanted. On the feasts of SS. Ignatius and Francis Xavier, the Masses in the church are Masses of exposition.

Recreation after dinner and after supper is taken with the Brothers by the Father who is appointed weekly to say litanies. Fathers and Scholastics are theoretically together in recreation, but practically keep apart. Most spend the recreation time upon the terraces, which are in part covered. A few of the older Fathers remain in the recreation-room to chat. Here at the beginning of recreation, three or four times a week, are read the despatches that come through Lloyd's and Reuter's to *El Bashir*. During the reading of these despatches, there was almost always some notice of the States; but one must needs have thought them a land of automobile crashes, bank-failures, mine-explosions, train-wrecks, bunco-steerers, Japenese wars and such like. There was always fun at my disgust. Luckily the French magazines give good economic studies of the States, so the Fathers do not depend upon such stupid telegraphic views. They were very much pleased with the Catholic mass meetings in the States to protest against the action of

the French government. On Mondays the barbers come to clip hair; on Saturdays, to shave the tonsure. There is no smoking in recreation-time; at other times, and in one's room, it is allowed on medical prescription. On first class feasts, a liqueur and coffee are served in the recreation room; on second class feasts, only coffee is served to the community, after dinner, when one of the men has published a book or pamphlet and on other like occasions; if one has preached, given an exhortation, heard confessions, written a magazine article, returned from a voyage, or is about to set out, one takes coffee in a side-room with superiors.

During the long and short vacations, Beirut is too warm for healthful study. I spent July there and found study easier than in Washington, more difficult than in Georgetown during the same month. The temperature of Beirut is very even. From morning till it was too dark to see the thermometer,—i. e. about half past eight,—the mercury seemed fixed at 30° C. in the shade. The direct rays of the oriental sun are terrific. In a well ventilated house, life in Beirut during the summer is not over severe. The constancy of the heat, rather than its intensity, and the lack of a cooling breeze make the city life enervating and drive the city-folk to the Lebanon. Our scholastics spent the summer in Bikfaia, the Fathers were free to go to Ghazir. In either place, one had the cool mountain nights and an occasional breeze by day. I spent only a day at each town, as I had seen the Lebanon well enough and wished to do some special work before leaving Beirut.

On Thursdays throughout the year, we dined at the villa; we supped there on days of final written examinations. The villa is an enclosed garden near to the sea-shore, about twenty minutes walk from the University buildings. There are all manner of tropical fruit-trees, vines and plants in this garden,—oranges, mandarines, figs, dates, lemons, bananas, and grapes of many kinds. The hedges of giant geraniums surprise one who has never seen the plant in perennial bloom. The many varieties of palms and flowering trees keep one ever interested. The cactus, called in our South Western States the prickly pear, has been introduced from Mexico into Syria, and formed a formidable hedge to protect fruit from purloiners.

The community library which has about 30,000 volumes is large and well ventilated. The books are choice and, for the most part, the standard late publications. Books

are shelved according to subject and author; so that a new-comer readily learns the lie of the shelves. A large label marked Index is pasted on the back of every book prohibited by general or by special law of the Church; these books scholastics have no permission to read. Such a way of constituting the Inferno appealed to me as instructive and practical. Hell must needs be a library apart, if it contains all prohibited books. It is an advantage to one to see at a glance all the books on a given subject, even those that are prohibited.

As for refectory-customs, the reading at dinner is from the Latin Bible and some French work; at supper, from the Arabic Bible and a French work. Brothers read the French, scholastics the Latin and Arabic. All reading is *recto tono*. Deo Gratias is given Thursday at the villa, and on a few feast days. The books read are new and stimulating, such as Paul Allard's Dix Leçons sur les Martyrs. On Pentecost and during the octave, the Scripture was replaced by some beautiful portions of the Catechism of St. Cyril; and a sermon of Bourdaloue was read. Renovation reading is only during the triduum. The food is good and wholesome. The cooks are Syrians. The cuisine is partly French and partly Arabic. Any new regime is at first hard to the American stomach, used as it is to roast beef and beef steak; still one quickly adapts one's stomach to its necessities. For breakfast, we had bread, coffee and either fruit (in season) or butter; on villa days a cold meat was substituted for the fruit or butter, and wine was served. Dinner was made up of soup or salad, two vegetables and two meats, and desert. For supper, we had soup or salad, a vegetable and a meat, and desert. At four in the afternoon, wine or cold coffee and bread could be taken. Often the meat was served together with one or two other vegetables as one dish; indeed, one rarely received meat simple and alone, as we prefer it in the States. Now and again Arabic dishes were served. *Mahshe*, gourds stuffed with rice; *Kubbe*, a sort of John Brown made of chopped meat, crushed wheat and pine-cone kernels; *pilaf*, boiled rice, fried over with bits of boiled chicken or mutton. The bread was very good. In fact, I got good bread only in Beirut; elsewhere in Syria and Palestine, the bread was what we should set aside as a bad batch, soggy and ill-raised. In summer, the table-decanters were filled with water that had been cooled in a large tank, in which was immersed a tin cylinder containing snow of Lebannon. This

snow is not very pure; whereas Beirut water, supplied by an English company from the source of *Maher el-Kalb* (the Dog River), is much esteemed, and has only some three hundred colonies of bacilli to the cubic centimetre. Ice was served very rarely and only on the very hot days. Tea is a great luxury in Syria; we had it twice in villa-time. The people call it by the Russian name *shai*, and drink it very sweet but without milk.

Renovation of vows takes place on the feasts of the Holy Name and of SS. Peter and Paul. They that are shortly to take their last vows, make neither the triduum nor the renovation. The points are not always given by the spiritual father; now and then a superior from a neighboring town is called upon. General permissions are renewed at renovation time; otherwise they cease. The faults are read by Fr. Minister in the order of the entrance of the renovants into the Society; priests precede. The afternoon meditation is made before the Blessed Sacrament exposed not in a monstrance but in the ciborium.

Before taking their last vows, the Fathers beg at some religious houses in the city.

The visitation of the mission is generally made by the Superior; last year the provincial visited Ours in Beirut. The visitation began with a reception of the provincial by the whole community, in the recreation-room; all gave him and his Socius the amplexus. A like function took place at the end of the visitation, after litanies. These little ceremonies after litanies take place likewise on the feast-days of Fr. Rector and Fr. Superior, and on several other days of the year, such as the feast of Epiphany. A short address of affection is given by the Superior next in order; then follows the answer and the amplexus. The amplexus is given very much as the *pax* at Mass, with dignity and reserve. The ceremony takes place after litanies, so that all may be present. During visitation, Fr. Provincial held conferences with the different grades, at which all were called upon to mention defects noticed; moreover, the different departments of the college and the various organizations cared for by the Fathers all gave their formal welcome to Fr. Provincial. After the visitation, Fr. Rector gave two exhortations in which he read the *Memoriale* and enforced its orders by references to the Institute and to *Memoriale* orders of past provincials.

Fr. Provincial, in one of his talks, remarked upon the many nations and provinces that were represented in the community. The charity that linked together these many and varied elements, the kindness and patience of the French Fathers under torture from my bad French, will always be a most happy memory of the Jesuit University of Beirut.

WALTER M. DRUM, S. J.

AN ACCOUNT OF A RETREAT

Conducted in the Baltimore Cathedral

by Rev. Fr. Ryder, S. J.

During Passion Week, March 13-20, 1842

A spiritual retreat was opened in the Cathedral on the 13th of March, Passion Sunday. The Most Rev. Dr. Eccleston officiated pontifically, and the Rev. Mr. Ryder, president of Georgetown College, who had kindly consented to conduct the retreat, preached at the High Mass and again in the evening.

In announcing this retreat, we cannot forbear congratulating such of our brethren, generally as feel pleasurable interest in watching the growth of Catholic piety, but more especially do we offer our sincerest congratulations to the Catholics of Baltimore, who had the happiness of witnessing with their own eyes this splendid triumph of grace, and of participating in its invaluable fruits.

Mr. Ryder delivered three instructions daily during the week, and the Rev. Mr. Donelan, of Washington, whose services had also been secured, preached once nearly every day, and sometimes twice.

Considering the rare ability with which those gentlemen acquitted themselves of their respective duties, there is still cause to be surprised at the otherwise wonderful effects produced in hearts evidently deeply touched with light and grace from above. The preaching of the former of those gentlemen is characterised by a most winning simplicity, equally pleasing to the humblest and to the most exalted and highly cultivated intellect;—a precision, perspicuity, and felicity of expres-

sion, which render it impossible for his auditors not to seize at once, without anything of painful effort, the thought which he wishes to develope—a fervency and unction which make it apparent, that, in his case at least, "out of the abundance of the heart the mouth speaketh," and that the only aspiration of his heart, of which his tongue is the faithful interpreter, is for the sanctification of his hearers. Such is the impression made upon his auditory by the whole manner of this truly and eloquent and gifted divine, and indeed by his very appearance in the pulpit, and with this impression upon the mind, it is not difficult to conceive that his auditors should forthwith have given him their whole confidence, listened to his voice with docility and gratitude, treasured up his words, and resolved upon reducing to practice the lessons of wisdom and sublime morality, which the church inculcated through the agency of her worthy ministers.

Another of the innumerable excellencies observable in the manner of the Rev. gentleman attracted our particular attention. By means of remarkably lucid explanation, followed by strains of the most cogent reasoning, he first convinces the understanding, and then appeals with unerring effect to the best feelings of the heart. The moral edifice thus erected is not likely to share the very common fate of being carried away by the first gust of passion, a fate inevitable in all cases where the superstructure is raised without a solid foundation. In reference to the exhortations of Mr. Dr. Ryder, we may safely say, in the language of the Saviour to his disciples, "You shall go, and shall bring forth fruit, and your fruit shall remain."

The appeals of his reverend assistant were also, in the highest degree, effective. He elucidated at considerable length the nature of the sacrament of penance, and expatiated in glowing terms upon the effects produced by the proper or improper reception of that sacrament. To our own certain knowledge, his explanations had the very desirable effect of removing mountains of prejudice from the minds of many of our dissenting brethren, who had formerly looked with suspicious eye upon the sacred tribunal, so much maligned, because so little is understood of its real nature and tendency. Like the centurion, and many others who had been grossly duped and imposed upon by the artful calumnies and misrepresentations which the Jews had employed against our Divine Saviour, but who were undeceived by the terrific

and convincing testimony which all nature bore to his divinity at the moment of his crucifixion, many of our separated brethren from the instructions of that indefatigable and zealous clergyman, striking their breasts, and, in relation, to the sacrament of penance, saying within themselves, "Indeed, this is an institution of God," or, in words similar to those used by Jacob when awaking from a deep sleep, "Indeed the Lord is here and we know it not. This is no other but the work of God and the gate of heaven."

But not only by our brethren of other communions were his instructions appreciated. Upon many a bruised and afflicted heart, that beat within the bosoms of the Catholic portion of his audience, did he pour the grateful balm of consolation. He showed and proved to them that many of their fears were groundless scruples, at the same time pointing out those hidden rocks upon which many a spiritual bark has split. Like St. Paul, he thought nothing beneath him where the good of those for whom he felt a tender solicitude in Christ Jesus, was at stake. He therefore, occasionally descended to the minutest particulars; he took familiar examples from actual and every day life; and his remarks, in these instances, were in the highest degree interesting to his hearers. But want of space forbids further comment.

At many of the exercises, the pews, aisles, and galleries of the Cathedral were thronged to overflowing from the beginning to the close of the week. A more edifying spectacle than was presented by the whole scene, it would have been difficult to imagine. So far as external deportment and propriety of demeanor during the exercises are concerned, it would have been difficult to distinguish between the most fervent Catholic and his Protestant neighbor. A feeling of reverence approaching to awe seemed to have taken possession of all, without distinction. The thought of the world with its ten thousand cares was lost sight of, or driven far into the background. God alone and the affair of salvation, "the one thing necessary," riveted universal attention.

Seven confessors were at first employed, but these being very soon found insufficient, the number was increased to twelve; and even then the concourse that literally besieged each confessional appeared undiminished or rather increased. During these days of salvation the sacred tribunal was approached by six or seven hundred, who had been estranged for a number of years

from the practice of their religious duties. The number of communicants was about twenty-two hundred. On Palm Sunday the last day of the retreat, the ceremony of the procession prescribed for that day, took place for the first time at the Cathedral. The Most Rev. Archbishop again officiated at the High Mass, the Rev. Mr. Ryder preached, and then the papal benediction was given. He briefly reminded his auditors of the momentous nature of the occupation in which they had been engaged during the week; and earnestly exhorted them to perfect that which, by the divine blessing, had been so happily begun. He made a pathetic and beautiful appeal. To his Protestant brethren he spoke of Catholicity under the allegory of an injured misrepresented, and calumniated man: would they condemn him upon no other testimony than that of his sworn enemies? He prayed a blessing on all his hearers—upon Catholics, that they might "walk worthy of their vocation;" upon others who were not yet of the true fold, that they might become of that fold, and hear the voice of the true pastor. The Rev. Mr. Donelan delivered an affectionate valedictory in the evening. The Te Deum was chanted by the choir, and the whole was closed by the benediction of the Blessed Sacrament.

The good effected by the divine mercy in behalf of both Protestants and Catholics, through the instrumentality of this retreat, is incalcuable. Amongst the former some remarkable conversions to our holy faith took place before the expiration of the week; many others applied for information, and are now under course of instruction. But this is only the commencement; the seed has been sown; in many instances it has fallen upon good soil, and we rely without fear of disappointment upon an abundant spiritual harvest.

Catholic fervor and piety throughout the congregation seem to have received a new impulse—the whole face of things seems changed: "Thou shalt send forth thy spirit, and they shall be created; and thou shalt renew the face of the earth." How gloriously does not the present state of things contrast with that which existed some few weeks ago, when so many were estranged from the house of God—some tepid, some fervent; some observant of their religious obligations, and others almost forgetfnl of the very existence of such duties. It was then as difficult to avoid as it is now difficult to find, a merely nominal Catholic. "Confirm, O God, what thou hast wrought in us."

TWO LETTERS OF ST. IGNATIUS ON FREQUENT COMMUNION

In connection with the decree issued by the S. Congregation of the Council, Dec. 20, 1905, two letters of St. Ignatius on frequent communion may be interesting to the readers of the LETTERS. They are printed in *Cartas de San Ignacio de Loyola*, vol. i, letters 21 and 48.

I.

About the time when St. Ignatius was elected first general of his order (1540), he sent a letter to his fellow-citizens of Azpeitia, together with a copy of the bull by which Paul III had approved a confraternity in honor of the Blessed Sacrament, founded by a friend of the Saint, the pious and learned Fr. Thomas Stella, O. P. After warmly recommending this confraternity, he reminds his countrymen of the salutary reforms he had wrought among them during a visit of their town some five years previously, and then continues:

"For your greater advancement I pray, entreat, and beseech you by the love and reverence of God our Lord, apply yourselves with great zeal and ardor to honor, please, and serve His only begotten Son, Christ Our Lord, in this great mystery of the most Blessed Sacrament, in which His divine Majesty, with divinity and humanity, is as great, undiminished, powerfnl, and infinite as He is in heaven. And, therefore, make some rules in the confraternity to be established, to the effect that each member shall confess and communicate once every month, but voluntarily and without obliging himself so as to commit a sin, if he should not do it. For I am firmly convinced and believe that by acting and exerting yourselves in this manner your spiritual profit will be incalcuable. [In the beginning] all who had the required age received the most Holy Sacrament every day; a little later, when devotion began to grow colder, all communicated every eight days; at a much later period, when true charity was decreasing much more, things came to such a pass that all communicated on three principal feasts of the year, leaving every one free in his devotion if he wished to receive more frequently,

every third day or every eighth day or every month: finally we have come so far as to receive only from year to year, because our coldness and negligence is so great that the greater part of the whole world, if considered with a calm and religious mind, seems to have retained nothing but the mere name of Christian.

"Let it, therefore, be our part, out of love and devotion to such a Lord and on account of the exceeding great advantage to our souls, to renew and restore in some manner the holy practices of our forefathers; and if we cannot do so entirely, let us do so at least in part, confessing and communicating, as I said above, once a month. But whosoever wishes to go further than this will undoubtedly prove acceptable to Our Creator and Lord according to the testimony of St. Augustine [1] and all the Holy Doctors; for having said: 'Quotidie communicare nec laudo nec vitupero' [daily communion I neither praise nor blame], he added: 'Singulis tamen diebus dominicis ad communicandum exhortor' [still receiving communion every Sunday I recommend].

"And because I trust that God Our Lord in His infinite goodness and accustomed mercy, will infuse His holy grace abundantly into the souls of all, that you may render Him a service due to Him by such strong titles and so clearly and manifestly to the advancement of your own souls, I close by asking, praying, and beseeching you, by the love and reverence you bear to God Our Lord, let me always partake in your devotions and chiefly in those of the most Holy Sacrament, as you yourselves will always have a full share in mine, however poor and unworthy they may be."[2]

II.

In a letter dated November 15, 1543, St. Ignatius gives to a religious of Barcelona, Sister Teresa Rejadella, advice concerning daily communion. He writes:

"As to daily communion, it is noteworthy that in the primitive Church all communicated every day, and of

[1] The words here attributed to St. Augustine, are an utterance of Gennadius, *De Ecclesiasticis Dogmatibus*, c. 53., a work which for a long time was believed to have St. Augustine for its author.

[2] A striking illustration of how much the reception of the Sacraments was neglected at the time of St. Ignatius is a decree of the Council of Trent, exhorting nuns to go to confession and communion at least once a month. "Bishops and other Superiors of convents of nuns shall diligently watch that the sisters, as they are admonished in their constitutions, confess their sins, and receive the most Holy Eucharist at least once a month, in order that by this salutary safeguard they may be strengthened to withstand valiantly all the assaults of Satan." (Sess. 25, de regularibus, c. 10.)

later times there exists no regulation or document of our holy Mother the Church nor of the Holy Doctors of scholastic or positive theology, which would prevent devout persons from communicating daily. True, the blessed St. Augustine says that daily communion he neither praises nor blames, but elsewhere he exhorts all to receive every Sunday, and furthermore, speaking of the most Sacred Body of Christ Our Lord, he says: 'This bread is a daily food; therefore live so as to be able to receive it every day.'[3].

"Now all this being the case, although you had not so many signs of a good disposition nor such devout emotions, the dictate of your own conscience is a good and sufficient criterion, namely as to what is lawful to you in Our Lord. If, being free from sins which are clearly mortal, or which you might take for such, you judge that your soul is more helped and more inflamed to love your Creator and Lord, and if with such intention you receive communion, finding by experience that this most holy spiritual food affords you support, quiet, and repose, and preserves and advances you in His service, praise, and glory, there is no doubt that it is lawful and will be better for you to communicate every day.

"But on this point as well as others, I have fully informed the licentiate [Fr.] Avaoz, who will hand you this and in whom I entirely confide in Our Lord. In conclusion I pray God Our Lord by His infinite mercy that in all things you may be guided and governed by His infinite and sovereign goodness."[4]

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[3] As the first of the above mentioned texts is taken from a work of Gennadius, so the second is from a sermon of St. Ambrose. Both were in former times generally attributed to St. Augustine. Although the latter is not the author of these sayings, so often quoted by spiritual writers, it has been proved that he agrees with the principles or views underlying them.

[4] If we compare the above letter with the decree of December 20, 1905, we not only find a perfect agreement of the mind of St. Ignatius with that of the Church, but also cannot help admiring the clear and precise expression which the Saint gave to it.

OUR FATHERS IN BENGAL

Reverend and dear Father,
P. C.

In a former letter I sent you an account of the labors of our Belgian Fathers in the island of Ceylon. What the Fathers have done in Bengal may perhaps prove equally interesting. I therefore send you an abstract of the third part of the book, to which I referred in my former letter: "Missions of our Fathers in the Congo and in India." More than an abstract can hardly be given. The author goes into a detailed account of the geographical features of India, the history of the country, the religion of the people, the social distinction brought in by the castes. As all these things would naturally be very dry and hardly interesting to Ours, they have all been omitted. Besides the greater portion of this part of the book is taken up with the life of Father Lievens, and through it an idea is given of the work of the other Fathers. Following the same plan I shall give a short notice of the mission, and devote the rest of the letter to a sketch of the life of him who has been the principal actor on the scene ever since the mission was founded.

The Mission in India, belonging to the Belgian Province, is situated in the North Eastern part of Hindostan. It is sometimes called the Mission of Bengal, sometimes the Calcutta Mission and was founded by Father Depelchin. In company with five Fathers he landed in Calcutta, Nov. 28th, 1859. Those men trusted in the Providence of God, and strong in that trust they were to lay the foundations of a superhuman work in the midst of numerous dangers and obstacles. Father Depelchin remained in India for thirteen years. He was then appointed to go to South Africa for the purpose of establishing the Mission of Zambesi. In 1887, he begged to be allowed to return to his first field of labor. He died in Calcutta May 16th, 1900.

Very Rev. Father Goethals was made Archbishop of Calcutta in 1886, and was the first one to occupy that

See. His great wisdom, his kind disposition, his generosity of soul enhanced tenfold his exalted dignity. His intellect was of a high order, his qualities of soul remarkable. During the fifteen years that he occupied the Archiepiscopal See, this illustrious prelate was one of the most distinguished and prominent men of the Capital of the Empire of India.

Calcutta has a population of 800,000 souls. It was then what it is to-day, the Emporium of the East, the metropolis in which were gathered representatives of all the races under the sun: Europeans, Hindus, Armenians, Greeks, Jews, Parsis. The Fathers chose Calcutta as the headquarters of the Mission. They turned their first thought to the opening of a College, the College of St. Francis Xavier, which was destined for so brilliant a future, and which was to receive on so many occasions marks of esteem and sympathy from the viceroy of India. From its very opening the number of students was large, and has attained to-day the high figure of 800. In 1892 the College was affiliated to the University of Calcutta. The teachers follow the program of studies drawn up by the government and send their students for examination to a board appointed by the State. The studies lead to the degree of Bachelor of Arts. The college and the parish work in the eight churches of the city make up the labors of the Fathers.

In the northern part of Bengal we find the little town of Kurseong. It is situated on one of the chains of the Himalaya mountains; about one mile further north is St. Mary's Seminary. Until 1897 the scholastics studied Philosophy and Theology at St. Mary's. Since 1898 the Philosophers are sent to Shembaganore, in the Mission of Madura; St. Mary's has become the house of Studies for the Theologians from nearly all the Missions in India.

Twenty miles north of Kurseong lies the city of Darjeeling. Our Fathers have a residence there, but their principal work is done in St. Joseph's College, opened in the year 1888. In the very year of its foundation St. Joseph's College was affiliated to the University of Calcutta. Five Fathers, three Scholastics, and three Brothers were stationed there; to-day the status has twenty-six men on the list, and the number of boarders has risen from forty to two-hundred. The plan of studies is modelled on that of St. Francis Xavier's.

Calcutta and Darjeeling are the two outermost posts of the Mission, one in the South the other in the North.

Missionary Work is done all over the territory extending between them. The Fathers have about a dozen stations or parishes, each one administered by two or three priests. It is impossible to enter upon a detailed account of this missionary work. Besides we shall be able to understand it when reviewing what is being done in the province of Chota Nagpur.

The work of conversion going on at the present day in this immense province is truly stupendous. It may be said without exaggeration that not a Mission in the whole world has made so many conversions within the same short space of time. Within twenty years a christian community of one hundred thousand souls has sprung up in the midst of pagan nations. The name of Father Lievens will be forever associated with this marvelous and incredible movement. He it was who started that work. What Father Nobili is in Madura, Father Ricci in China, Father De Smet in the Rocky Mountains, that Father Lievens is in Chota Nagpur. To the natives he was a father and a king. Hundreds of them were gathered at the stations which he visited on his missionary expeditions, and Fathers at the residence have counted four thousand neophytes waiting for his return. They all wanted to see the "great Saheb." In one of his missionary towns he baptized thirteen-thousand natives in one month. He was oblivious of all his own wants. He ate and drank with the natives the food that they offered him; slept on the hay or straw in stables where dumb beasts were sheltered; went forth in search of souls in spite of rain, fever and cold. This is the man whose life deserves more than a passing notice. We give a sketch of it in the lines which follow.

Father Constant Lievens was born in Moorslede, a little village of Flanders. The home of his parents was a white-washed farmhouse, so common in the western provinces of Belgium. In those homes father, mother and children live a life of deep and simple faith; the traditions of the past are sacredly treasured and kept, the sons labor and toil after the manner of their fathers. In surroundings such as these, young Constant spent his early childhood. One of his traits was his deep and tender affection for his family. In his little notebook were found after his death the names of his father, of his three uncles, of his three aunts, of his brothers and their wives, of his six sisters and their husbands, finally of his forty-one nephews and nieces. Constant with his brothers and sisters received the first elements in

spelling and writing at the village school. When he reached the age of eleven his mother died. The work that she performed was to be done by other hands. Each one took his share of the burden. Little Constant was sent out to herd the cows. The pastor of Moorslede had noticed the quick and sharp intelligence of the lad. He heard him frequently express the desire of becoming a priest. Accordingly he had him sent to the seminary at Roulers. The little boy so earnest at the work on the farm was not less so at his studies. In the course of his humanities he mastered German, English and Italian sufficiently well to read in the original Klopstock, Shakespeare and Dante. During his philosophy he took up the study of Sanscrit. After his philosophy he entered the Seminary of Bruges; but the thought of spending his life on the missions pursued him.

On Oct. 23rd, 1878, he entered the Novitiate of the Society of Jesus at Tronchiennes. In the first days of October, 1880, he received orders from the Provincial to set out for the Calcutta Mission, and on Dec. 2nd, the eve of the feast of St. Francis Xavier, he reached his destination. In 1883, he was ordained by his Grace Archbishop Goethals. Of all the tokens of love which he received on that day none touched his heart so much as did the missionary outfit of which his family made him a present. To buy the chalice, the ciborium and the Sacred vestments, penny by penny had been laid aside for several years in the little home of Moorslede, where he had spent his boyhood days.

Father Lievens was then twenty-nine years old. His iron constitution seemed to be made for a life of labor and suffering, for a life of expeditions on horseback from village to village. His was a strong character endowed with extraordinary energy, resourceful,earnest, such as St. Ignatius loved. On July 31st he was authorrized by Superiors to set out for Torpa. It was the starting point of his life-work in the Chota-Nagpur.

Chota-Nagpur is one of the devisions of Bengal. It forms the western part of the Calcutta Mission and covers an area of about twenty-seven thousand miles. Father Lievens began his apostolate at once. After a few weeks residence at Torpa he writes to his parents: "So far, I have already made fifty Christians. But I possess absolutely nothing, no home, no cross, no church, no ox, no wagon, and especially no money. Along the main road which I have to travel and at convenient distances

I intend to build three churches and to put up little chapels here-and-there in the woods. I journey generally barefooted. It is cheaper and easier, somewhat troublesome when the road is rocky. I sleep wherever I can. I have passed several nights under a tree or in a stable: all this is very natural out here, where nothing can be had. A month ago I was overtaken in the woods by a storm which lasted four hours. I was more than a mile from my residence; the night was very dark, I could not see a step ahead of me. I lost my road and St. Joseph brought me home at mid-night. Without his help I would surely have perished".

"Saturday, August 22nd. I have just returned from one of my excursions. I was on foot. I had to wade across seven rivers. It rained all the time. I was drenched to the skin and dead tired after a forced march of twenty miles. But I was happy to offer these sufferings to Our Blessed Lord".

However, Father Lievens had a serious problem to solve. He found himself face to face with a sad condition of affairs. The Koles, who constitute the lower class of the people, are given to agricultural work and depend for their existence on the products of their farms. They are industrious and sober in their habits and very much attached to their little plot of ground. Over them is the Rajah or native prince. As the general landowner of all the estates in his dominion he is empowered to collect taxes on them. These taxes go to make up his revenue, deduction being made of the sum payable to the British Crown. Unfortunately for the Koles the villages of nearly the entire Chota-Nagpur were farmed out to foreigners and Hindus, whom the natural resources of the country had induced to settle there. These men, either individually or organized in societies, bought the exclusive right of gathering the taxes, paying for the same a sum much out of proportion with the actual revenue. To draw profit from this sort of business it was necessary to oppress and grind the laborer. By fraud and violence three and four times the legal tax was exacted, receipts were falsified to cover injustice, the farmer was condemned to forced labor, and under the least pretext dispossessed of his land. There was only one way of redress and this was to appeal to the courts. For the villager, however, to appeal to the courts meant ruin and imprisonment. Father Lievens was determined to rectify these abuses. He first made the acquaintance of the English official at Torpa. From him he

learned the legal constitution of the country, the local laws and customs which are the basis of English jurisprudence in those regions. In less than a year he had mastered that complicated code, and made himself so familiar with all the secrets of procedure that even the most skillful marveled at his knowledge. The judges themselves appealed to him for settlement in difficult cases. Father Lievens had a passion for justice. At the sight of the oppression of the unfortunate Koles his great heart was pained. Conscious that he was the Father of the Christians, he was determined to defend them and to plead their cause before the tribunals of the State. It was a new and unheard of event that a Catholic missionary should undertake to safe-guard the material interests of his flock. The action caused a terrific stir all through the country, and raised a furious outcry against the Jesuit Father. But Father Lievens was not intimidated; and whilst Mr. Cornish, the English judge, bound himself in the sincerest friendship to the young priest, who scorned the anger of his opponents, the news spread through the entire Chota-Nagpur that in Torpa a young missionary had taken in hand the cause of the downtrodden natives against their oppressors. Appeals for redress came pouring in upon him from the remotest parts of the province. Father Lievens examined the cases, and regardless of party spirit, unmindful alike of the hatred he drew upon himself from unscrupulous money-makers, he had all these cases decided in favor of the natives. The Kole had found at last a father and a protector. Grateful for the favor he began to love the priest, and the love for the priest led him to a love for the Faith. It was the beginning of that wonderful movement in the Chota-Nagpur where whole villages came in a body to see the great Saheb, and asked to be admitted into the Catholic Church.

In justice to English Rule let it be said in passing, that Father Lievens, and after him, his successors, have nothing but words of praise for the impartiality and the sense of justice manifested by the English judges and officials.

From the very start it was evident that Father Lievens could not keep up long the life he was leading. He seemed totally indifferent to fever, to cold, to danger of any kind. However, his constitution, though strong and robust, must give way sooner or later. He was aware of this himself, for in one of his letters he says:

"My greatest desire is to work hard and to die for my God and Savior. Sometimes a feeling comes over me that I shall not resist long, but to save souls would we not throw ourselves into the fire"?

The more wise and prudent warned him that he would not live long. They advised him to take greater care of his health. They pointed out the fact that inasmuch as he shortened his life in so much did he cut off the opportunities of working in the mission. But he used to answer: "—I do not care to live, but I want to do much good. The harder I work the sooner souls shall be saved. It is not a lasting fire we want, but one that burns vigorously". In his little note-book, found after his death, was written the pithy remark:—"Prudence is the mother of laziness". He was often heard to make the remark that prudence and care in the matter of one's health cut the wings of enthusiasm. "Moreover", he added, "God is pointing out to us the souls that are perishing. Would it be manly for us to reply: Lord I would like to save them, but if I cross the river I'll catch cold".

In 1886, that is one year after his arrival at Torpa, he had twenty-seven hundred Catholics around him, and eighty-six villages were clamoring for his ministrations. His mission at Torpa had a radius of sixteen miles. In 1887, four priests were sent to help him; in a few months they all died, worn out by the fever. He writes on September 30th, 1887: "Let us thank God for His works of grace and mercy. The number of conversions at Torpa is ten times as great as that of last year. I have worked myself to death during the last twelve months. I am totally exhausted. I am not even able to sit in a chair. Yet I have no fever. Fifty villages are calling for our services. What a pity that we are so few. I wish I had the leisure and the talent to write up the "Gesta Dei per Belgas" in this great land.

In October, 1887, there were four hundred Christian villages, fifteen thousand Catholics, sixty schools and a great number of Chapels. Father Lievens went from village to village, encouraging the converts, listening to the Pagans, winning the love of all. He understood that he must secure at any cost devoted and reliable men to help him in his colossal work. In addition to his occupations he took upon himself the new one of instructing and training young catechists. In 1888, he had over two hundred of them, He infused into them his own ardor and his love of God. "Children", he

said, "go in quest of souls and set them on fire. The entire Chota-Nagpur must be won over to Jesus Christ"!

In the course of the year 1888, Superiors adopted a plan which was to give the mission a more definite organization. Father Lievens was to leave Torpa and establish his headquarters at Ranchi. Residing thus in the Capitol of the district, where the Superior Court also was, he could more easily protect his Christians in their trials before the judge. At the same time he wrote different books in the native dialects. He composed verses and hymns containing the principal truths of the Catholic religion.

In October, 1889, he undertook to convert the district of Barway, one hundred miles west of Ranchi. Never before had a priest set foot in that country. His catechists had preceded him and prepared the natives for the reception of the Faith. These came from the mountains, from the woods, from the villages, from everywhere to meet their father, their Saheb. They were so well prepared that Father Lievens had but to administer baptism. It was on this occasion he baptized the thirteen thousand neophytes alluded to above. This magnificent work of the catechists, whom he had trained at Ranchi, proved to him conclusively what could be expected from such an institution.

However, priests were necessary to uphold and develope this nascent church. Father Lievens addressed touching appeals to his Brothers in Belgium, but Superiors were powerless and could not satisfy his demand. This powerlesness of his Superiors filled him with deep and genuine sorrow. His beautiful mission of Barway, which numbered over fourteen thousand neophytes, had but one priest, and an invalid at that. He then thought of administering all alone that immense province which he had conquered to Christ. A sublime dream it was, but one that cost him his life. One would have thought that a force from on high was urging him on. No longer did he know either respite or repose. He went from Ranchi to Barway, from Barway to Ranchi, traveling by night, teaching and administering the Sacraments by day, sleeping in the open air, at the foot of a tree, in the corner of a stable. The strongest constitution could not cope with exertions such as these; Father Lievens was no exception. His health was wasting away; care and overwork had undermined his system. A few months' stay at St.

Mary's Seminary had brought no change for the better. When he returned to Ranchi it was evident that his condition was more than serious. A deep and hollow cough was consuming whatever strength was left in him. The doctors declared that the only hope of recovery was to return to Europe and visit his native land. In the last days of August, 1892, he was placed in a carriage and driven away. The Christians of Ranchi had gathered in great numbers at the residence. They felt that their father was going away from them on a long journey, and behind that carriage which bore him off they followed weeping and sobbing, throwing up their arms in gestures of despair. They joined their hands and begged him to give them a last blessing. Father Lievens cried out to them with a voice broken with emotion and stifled in his own tears, "My children, I will come back"—and his hand was raised in blessing over them. For many a mile they followed him until at a turn of the road the carriage, disappeared. Father Lievens was never to see his people again.

He arrived in Belgium in the month of October and was sent to Tronchiennes. "I met him there", wrote Father Van Tricht, "I saw him drag himself before me like a ghost, bent over and staggering. At every ten steps he would stop, resting on his cane and panting for breath. Sometimes his cough would return, hollow and aching, a cough which tossed within him every shred of his torn and broken lungs. When the crisis had passed he would fall gently with his shoulder against the wall and waited till calm returned. He was only thirty-eight years old and that was all there was left of so much youthful vigor and courage". At his own request he was removed to Louvain, but the care of even the best doctors was of no avail; they all declared his case hopeless.

One day there was a knock at the door of the infirmary. The little band destined for Calcutta, and about to set out on their journey, came to see the Apostle of Chota Napur. He raised himself from his bed, opened out his arms to them, embraced and blessed them. When they left the room he burst into tears. "Brother", he said to the infirmarian, "I feel that I shall never see India again". And so it was. He died November 7th, 1893. The news of his death spread like lightning through the entire Chota Nagpur. An old man in Barway preached his panegyric when he said: "Do not tell us that our priest is dead. He was not a priest, he was the king of priests".

Yours in Christ,

H. R. FLEUREN, S. J.

A QUESTION AS TO IDEALS

Three Exhortations on "THE THIRD MODE OF HUMILITY"

By a Father of the English Province

The subject of this and of the following exhortations will be the "third degree", or rather, the "third mode" of humility, in relation to our daily life in the Society. It may serve to give point to the treatment of the matter, to start with the discussion of an opinion which I remember to have heard expressed many years ago, by one who long since is dead; an opinion which at the time seemed perfectly reasonable, and not a little consoling, but which now appears to me to fall short of the plain teaching of our Holy Father St. Ignatius, and to be far less consoling, in the long run, than the undiluted truth of that plain teaching. The opinion in question is to the effect that an ordinary or average member of the Society may well be content if he can succeed in living, habitually, in the disposition or the service of the second degree, or mode, of humility, with more or less frequent "Excursions" into the third. Now it seems to me impossible to follow the Spiritual Exercises with care, or to read the Summary of the Constitutions attentively, without coming to the conclusion, not only that St. Ignatius wished us to aim at something higher and better than this, but that he expected us actually to attain to something higher and better as an habitual disposition.

And since our achievement is sure to fall short of our endeavor, it is plainly important that at least our aim be as high as our Holy Founder intended that it should be. Lest, however, there should be any appearance of seeking to impress on others a newly formed view, as to his intention and meaning, it will be well, from the out-

set, to have recourse to authorities. And it may be to the purpose to give, in the first place, the substance, and in part the very words, of a forcible prayer from Père Denis' great Commentary on the Exercises.

"As the three modes of humility", he says, "in a manner sum up the whole"—or at least the first, second, and third weeks—of the Exercises, so the third mode of humility is proper to the Society, and constitutes an essential characteristic thereof (ejus veluti essentiam constituit). As Christ is called, and is, 'Jesus', i. e. the Saviour, because He has humbled himself to death, yea, the death of the cross, so the Society founded by St. Ignatius does not deserve the name of the Society of Jesus, (Jesu Societas et esse et dici non potest), except in so far as it expresses in itself the self-abasement of Jesus. The whole life of Jesus is summed up in the words: 'He humbled Himself'; and so it should be with the Society which bears his name. . . . . Moreover, our motto is: 'Ad *Majorem* Dei Gloriam'. Now, we glorify God the more, by how much the more we abase ourselves before Him; and in order that we may give to God the highest degree of glory, we must ourselves attain to the highest degree of humility, each one, of course, according to the measure of his individual gifts and graces. "It is this degree of humility which St. Ignatius has set forth in the 4th Rule of the Summary, that rule in which he uses language so far more emphatic than is to be found elsewhere in that document". And Père Denis adds, after a careful analysis of the rule in question: "All this is difficult, and indeed is nothing short of perfection itself; but since it pertains to the substance of our vocation, and consequently comes within the scope of the Divine will for us, God, Who is all-wise, will assuredly give us the needful graces, provided that we ourselves are not wanting, and provided that, by a constant warfare against ourselves, we respond to the grace of our vocation". *

Now, it surely cannot be maintained that a disposition which is "proper" to the Society, which is "fundamental", and even "essential" if not to its existence, at least to its well-being, is a disposition which may legitimately be likened to a place which we may be content to visit by way of occasional or intermittent "Excursions".

Or again, lest exception be taken to the authority or to the teaching of Père Denis, we may turn to the En-

* Comm. in Exercit. iii. 36-40

cyclical Letter to the Society, prefixed by Father Roothaan to his edition of the Exercises, in which(speaking of his own day, and writing in 1834), he lays it down that, although—thanks to God's great mercy—solid virtue is for the most part to be found in the members of the Society, ("recti bonique desiderium vigeat passim in omnibus"), yet we ought by no means be content with this standard. "Si vocationis nostrae altitudinem consideramus, si formam nobis in Constitutionibus propositam contemplemur". It is not without deep grief, he continues, that we now rarely find ("rarius, nec fere nisi in paucis") men of distinguished spiritual attainments ("eximie spirituales"), men of perfect self-denial, of perfect mortification, of perfect zeal", and so forth, such as he declares the Society in its earlier days produced in great numbers. Now this very deliberate expression of sorrow may, it would seem, be taken to imply that a relatively high perfection according to "the form proposed to us in the Constitutions", is to be expected of every Jesuit, though not of all in the same degree. Now for a brief statement of "the form proposed to us in our Constitutions".

We may turn to the document known as the *Summa et Scopus Nostrarum Constitutionum*, where we read, in plain and uncompromising terms: "Homines mundo crucifixos, et quibus mundus sit ipse crucifixus, vitæ nostrae ratio nos esse *postulat*"—"Men crucified to the world, and to whom the world is itself crucified,—it is men of this stamp that the nature of our institute demands". Now a man who can be truly described as "crucified to the world" is surely a man who may be no less truly said to have at least entered upon the practice or exercise of the "third mode" of humility; and what "the nature of our institute demands" must surely be within our reach (at least in substance) by virtue of our vocation, and therefore (at least in substance) within the reach of all of us.

And yet, lest perchance we should be alarmed or disheartened by statements such as these, some explanation seems to be required. And the true explanation may perhaps be suitably indicated by means of a similitude. The third mode of humility may be conceived of, not as a spot or point, like an isolated mountain peak, but rather as an extensive upland region, which region is the claim staked out by St. Ignatius, or by our Lord through St. Ignatius, for the heritage of his sons. It is a region in which we should reside; and not—so to

say—the mere terminus of an occasional week-end trip. Within this region the Saints of the Society have occupied sumptuous mansions, in central and commanding positions, whereas the modest dwelling of any one of us may be no better than a poor cottage on the outskirts. But, poor as our dwelling may be, *it should be be within the border.* And it would seem to me that any man who has, in the first place, a deep-seated conviction in his mind—and not merely on the tip of his tongue—as to the all-importance of self-denial and of the cross, as the indispensable condition under which alone really great things can be done for God, and who has, in the second place, a firm and settled determination of the will to embrace the cross, and to practice self-denial to the utmost of his strength and capacity,—that such a man may be rightly and truly said to live within the borders of the region in question, even though, for lack either of higher gifts or of conspicuous opportunity, or of both, his performance may be, in outward appearance, somewhat paltry and inconsiderable.

The "Excursional" view of the matter—if it may be so styled—may perhaps have had its origin in an unduly exclusive attention to particular and more or less external *acts*, whereas the "third mode" of humility is of its nature an habitual *disposition.* Doubtless this disposition issues in acts when occasion offers, and is in its turn intensified by them; and of its genuineness and strength these acts are the test and the proof. But the disposition is not to be identified or confounded with the acts. And, as regards encouragement, it is surely far mor encouraging—as well as more true to the teaching of St. Ignatius—to believe that the habitual disposition is the important thing, and that this, as a permanent tenancy on the spiritual estate of the Society, is within our reach, if only we are faithful to the graces of our vocation, than to imagine that we can (so to say) only touch our inheritance as often as we do some explicit conscious act of self-denial or of self-abasement. Plainly there is need of a determined and perserving effort of the will to hold our tenancy. We are always liable to the damage of a kind of spiritual eviction, as the penalty of our failure to pay the rent, in the form of definite and explicit acts. But there always remains to us the right of re-instatement in our holding, on the fulfilment of the requisite conditions. The effort, with the help of God's grace, it is within our pow-

er to make; the conditions, with the same divine assistance it is within our power to fulfil. And it were better, perhaps, to keep the term "excursions" for those occasional "outings" into the low-lying lands of inordinate self-indulgence which—through human frailty—we sometimes allow ourselves, but which, as we grow older in the Society, will—it may be hoped—become fewer and less frequent.

II

If there is any truth in Père Denis' statement that the third mode of humility is characteristic of the Society and essential to its well-being, or in Père de Ponlevoy's assertion (quoted by Père Denis) that a man who is making no serious effort to attain to this degree or kind of perfection is falling short of his vocation; if, again, there was any wisdom in Père Ginhacs' practice (recorded by his biographer) of returning to this topic again and again, "sans cesse", in his exhortations, then certainly the subject which has recently occupied our attention is of the highest importance, and deserves to be dealt with more fully.

It is important, among other reasons, because (as it seems to me), a right exposition of the matter in hand, pertains to the all-important *art of encouragement.* And by the "art of encouragement" I mean, not merely the art of setting forth a high standard of conduct, which is comparatively easy, and may be done so as to frighten rather than hearten the hearer or reader, but the much more difficult art of convincing or persuading men, or of at least helping them to believe, that a very high standard is actually *within their own individual reach.*

I would point out then, in the first place, that the question under discussion is not merely academic, or theoretical, still less is it merely one of words and phrases; but it concerns a very definite and specific disposition; a disposition which is commended to us by St. Ignatius with a vigor of language quite unusual with him. Of course if we were to think of the Ignatian humility—the humility of the "third mode" and of the 11th Rule—merely as a *degree*, then it might well be deemed futile to discuss, even with ourselves in the secrecy of our own conscience, what particular rung of the ladder of perfection we have reached. But the term which our Holy Father uses—and doubtless deliberately uses—is *modus*, not *gradus*, a "mode" rather than merely a "de-

gree". It is a frame of mind, an habitual disposition of the heart, which (as has been said) is or should be characteristic of the members of the Society. It is a disposition which differs in kind, as well as in degree, from the first and second "modes".

It is the disposition of the man who *habitually*, *genuinely and earnestly* desires not only to *work* for our Lord to the utmost of his strength, but also to *suffer* for our Lord and with Him, and in particular to suffer humiliations to the utmost of his power of endurance. This desire does not postulate, be it observed, that we should ask for severe trials on the spot, for trials which would be beyond our present strength; but it does postulate a petition, explicit or implicit (as is plainly indicated in the colloquy of the "Kingdom of Christ") that we may be held worthy *to bear what we can*, that we may have *strength to bear more*, and that we may have *more to bear when we are strong enough.*[1] In such a petition there is nothing presumptuous; and whereas it would be out of place for any one among ourselves to dictate to another, on his own authority, the sort of petitions that he should make, it is not out of place for us all to sit down as children at the feet of our Holy Father St. Ignatius, and to learn our prayers from him.

We may, perhaps, at one time or another, have heard it said that nothing more is to be expected from a member of the Society, as such, than a fixed determination of the will conscientiously to perform the tasks allotted to him by obedience, together with a readiness to accept the rubs and disagreeables which are a necessary concomitant of work conscientiously done. This ideal, as it seems to me, does not quite fully come up to that which is set before us by St. Ignatius. He would have us to "love and ardently desire" the endurance of the cross with our Lord. And if it should be alleged that these are only two ways of saying the same thing, the obvious answer is that, if words are to be understood in their common acceptation, the two forms of expression assuredly do not mean the same thing. Moreover, St. Ignatius himself very explicitly and pointedly distinguishes, in the Contemplation of the Kingdom of Christ, between those men of common-sense who "offer themselves heart and soul", and those who—desirous of

[1] Obviously the phrase "to bear what we can" must be understood, not simply of our physical powers of endurance, but of what may be called, perhaps, a *potentia ordinata*, all considerations bearing on the service of God being taken into account.

rendering a more excellent service—implore our Lord to allow them to imitate Him "in ferendis", in the endurance of all manner of poverty and humiliation.[1] It cannot be supposed that, in so fundamental a meditation, our Holy Father would take such pains to compare and contrast dispositions which would turn out, on examination, to be radically identical. Or, to take a homely illustration from school life, on the occasion of a notable foot-ball match with a rival team from another school, our eleven goes to the field "eagerly desiring" victory, yet "ready to accept" defeat. It would plainly be a perversion of language to say that their attitude towards victory and towards defeat are the same, and that this identical attitude is conventionally described in equivalent though highly different terms. Our attitude towards the cross should be, if we can but compass it, that of our eleven towards victory.

And lest it should seem that something incongruous is being proposed to us, it may be well to state very explicitly that no suggestion is here made as to our doing anything that outwardly differs, except, perhaps, in some minor detail, from what we are doing already. The whole question is as to the manner in which we should school ourselves to view experiences, past, present and future, which in large measure are common to us all. It is said of our Holy Father St. Ignatius that he made it his practice to perform the most ordinary actions from the most sublime of motives. And if we do but remember that God looks to the motive, the intention, the disposition, with which anything is done or endured, far more than to the action or the experience in itself, a discussion concerning dispositions will assuredly not be deemed merely "academic" or "unpractical". We must not confound the practical with the exterior.

Now, as regards this disposition of the love of the cross, or the desire for humiliations, the truth would seem to be that it is, indeed, *attainable* by all, since we are all called to the standard set before us in our own Constitutions, and we are bidden, in our domestic exhortations, frequently to treat of what pertains to the highest perfection ("quæ ad *omnimodam* perfectionem attinent"); but that without a determined and persevering effort it is attainable by none. It is neither *out of our reach*, on the one hand, nor, on the other hand, is it

[1] In the clause "offerent se totos ad laborem" I understand *laborem* to mean "the work, whatever it may turn out to be, that our Lord may be pleased to ask of them". The idea is limited to *work*, but the nature of the work is indeterminate.

within our reach. To persuade ourselves that it is either unattainable, or attainable with ease, would be to entertain one or other of two equally paralysing delusions. If we think it unattainable, we shall make no serious effort to reach it; if we fancy no great effort is needed to reach it; no great effort will be made.

And the reason why it seems to me to be attainable is this. We are *all* capable of apprehending the truth that *as* there is one *Man*, and only one, who is deserving of our unreserved love and loyalty, and that one Man is Christ Jesus our Lord; and *as* there is one Work and only one, which can rightfully claim a man's unstinted self-devotion, and that is the work which He came on earth to do; *so* also there is one Way, and only one, by means of which we can attain to distinction (according to God's measure of distinction) in the carrying out of this work, and that is the way which he chose, the Way of the Cross. This is the fundamental lesson which, by dint of the great meditations of the Exercises, so often repeated, we may fairly be expected to have made, as it were, a very part of ourselves. Since, then, it pertains to our vocation to *distinguish* ourselves, not in the eyes of men but in the service of Christ our Lord, it follows by good consequence that we ought not only to be ready to accept, but positively and earnestly to desire, that which in one form or another is the indispensable condition of such distinction.

The other day the English newspapers reported a military trial, in which the plaintiff, an officer in the Guards, complained of a statement made in writing by a Superior officer concerning himself, to the effect that, though he might possess the qualifications for a line regiment, for the Guards he was not up to the standard. It is our great privilege to have been enrolled in the King's Own body-guard; and a standard of excellence that might be admirable for men who have not enjoyed our advantages, should not be considered—and in fact was not considered by our Holy Father—as adequate for us.

And this being so, it is lawful to hope that—not as a matter of course or as though it were something easy, but as the result of a determined struggle for self-conquest—the great majority of the members of the Society do really and genuinely desire not only to work but to suffer for our Lord. And it may be lawful to compare the state of one who should be without this desire to that of

an officer who has indeed received his commission, but who, through his own negligence or extravagance, has rendered himself unable, for the moment at least, to purchase the uniform of his rank.

But although, please God, the greater number of us are habitually actuated by this genuine desire for the cross, it may be taken for granted that in the case even of the most fervent among us there is room for improvement. Indeed, if it were not so, there would seem to have been no adequate reason for the reiterated appeal of Père Ginhac: "Mes Pères, soyons les hommes des troisième degré". And in another exhortation it may be useful to say something of the means whereby this love of the cross, this desire of the cross, may be deepened and strengthened in our souls.

For the fervent it may be enough to point out very briefly, in conclusion, two of the advantages which flow from this disposition. The first of these is that it cuts at the very root of inward repining and of outward grumbling. Why should any one repine, and why should he grumble, at the very things which he has ardently desired? We may, of course, legitimately and laudably lament the dishonour to God, and the injury to souls, which arise from the faults of others no less than from his own; but, so far as it is only his personal comfort and convenience that is affected, for every mischance viewed under this aspect he will be heartily grateful. And, secondly, when in the course of his life some really severe trial falls to his lot, he will, *ceteris paribus*, be the better able to make the most of this golden opportunity, by how much the more sedulously he has cultivated, in his earlier days, that true and genuine love of the cross which is, thank God, characteristic of the cross of St. Ignatius. "Soyons les hommes du troisième degré".

III

"The third point", says our Holy Father St. Ignatius in his Contemplation on the Nativity of our Lord, in the second week of the Exercises, "is to see and consider what Mary and Joseph are doing; that is to say, the journey that they undertake and the labour they undergo in order that our Lord may be born in extreme poverty; and in order that after such toils, after enduring hunger, thirst, heat, cold, insults and affronts, He may die on the cross; and all this for me; and then, by reflecting, to derive some spiritual profit".

These words may afford, perhaps, a sufficient justification for reverting, even at the joyful Christmas season,* to the consideration of the stern and uncompromising principles of high perfection which have recently occupied our attention. Whatever Christmas may be and may mean for other men and for other Christians, St. Ignatius would have *us*, at least, never to forget that our Lord's first journey, in His Mother's womb, to Bethlehem and to the stable, was but the initial stage on that long and toilsome and painful road that led to Calvary and the Cross.

It may be useful, on taking up the subject once more, to sum up what has already been said, and at the same time to add a little to what has already been said, under a few brief headings, as follows:—

1. It is very important to hold fast to the very words of St. Ignatius, who chose his terms deliberately and with great care, and by no means to water them down or extenuate their meaning.

2. The 11th Rule of the Summary sets before us a certain habitual disposition as attainable by *all* those who, in the Society, "seriously follow Christ our Lord", though not, of course, by all in the same measure or degree.

3. This disposition, described in the 11th Rule, is nothing short of the "third mode" of humility.

4. As the most efficacious means of attaining to this disposition ("ut *melius* . . . . perveniatur") the 12th Rule most earnestly commends ("*majus* et *impensius* Studium . . . . sit") continual self-denial.

5. We are *all* called to the practice of the 12th Rule ("Studium *Cujusque* sit"); and if we carry it out, faithfully and perseveringly, according to the measure of our graces, of our natural gifts, and of our opportunities, we may confidently hope not only to arrive at some rudimentary degree of the disposition described in the 11th Rule, but to make considerable progress therein.

6. The *practical* reason for insisting on the above points, and for not regarding them as merely academic or theoretical, is this, that if high perfection, of the type proposed to us by St. Ignatius, were to be regarded as attainable only by a select few, there would be a serious danger lest the effort to attain to it should not be made. For (a) no one strives to reach what he believes to be unattainable; and (b) the best of men will shrink from supposing himself to be of the number of the privileged few.

* December 20, 1907.

So far it has been contended only that the disposition in question is attainable by all of us without exception, provided only that we are faithful to our vocation, and that we bend our efforts seriously and perseveringly to its attainment; and the hope has been expressed that the great majority of us do in fact possess the disposition at least in an inchoate and rudimentary form. But it may be lawful to go further than this, and to indicate a kind of imaginary test by means of which we may in a manner convince ourselves, on behalf of our brethern, that the greater number of us actually have the root of the matter firmly implanted in our hearts. Suppose that (*per impossibile*) it could be made clearly known to us that, after all allowance made for considerations of health, of personal qualifications, and so forth, we could render an equal service to our Lord, and equal glory to God, by working amid many hardships on a foreign mission, or by staying in comparative comfort at home, is there one of us who would hesitate for a moment in making his choice, however strong may be his natural repugnance to the harder service which his will would promptly and resolutely embrace. Or again, on a smaller scale, if—under similar conditions of equal service—the choice were given us of spending half an hour in some pleasant amusement or in some more or less irksome work, is it to be doubted on which side our decision would lie? From the first days of our novitiate onwards, we have had, it may be hoped, a firm grip of the principle that—except in so far as some extraneous claim of charity may have to be considered—amusements, as such, are for a Jesuit purely and simply medicinal; a remedy for the infirmities of nature, which we should no more think of taking in excess than we should think of indulging in a surfeit of castor oil. The illustration must not, of course, be unduly pressed. It must not be understood as suggesting that our recreations ought to be in themselves distasteful; for if so, they would cease to be recreative. Nor again, is it to be understood as casting a slur on such healthful and manly exercise in the fresh air as may help to fit us for our work, both at the present time and in later years. The point of the comparison lies in the *principle* which should regulate our allowance, to ourselves, of such amusements as are left to our own free choice. Of course it may happen that human frailty occasionally betrays us, or that now and again we suffer ourselves to be blinded or hoodwinked by self-love. Our need for

this or that particular form of relaxation might in some rare and isolated instance be more imiganary than real. But, speaking generally, it is to be presumed that our attitude towards all manner of comforts, and all manner of recreations other than those which are of rule, is that of the man who habitually or at least as often as the matter comes up for serious consideration (e. g. in time of retreat or triduum), asks himself: "Can I do without it?"

This, then, being assured, we have, as has been said, the root of the matter. The principle which underlies the choice, in the two cases stated, is precisely the fundamental principle of the third mode of humility and of the 11th Rule. It is the principle which dictated St. Catherine's device of the crown of thorns in preference to the crown of roses; it is the principle which enters into every act of voluntary penance that we perform, provided only that we perform it with the motive—more or less explicit—of wishing to have our own little share in our Lord's sufferings.

What, then, is needed—since in the case of most of us much is certainly lacking—for our perfection in this matter? Roughly speaking, two things are needed. (1) The first is that we should, as far as possible and as frequently as possible, make the disposition in question actual and explicit, rather than merely virtual, or latent, or subconscious; and this is to be done by repeated renewal and intensification in and through repeated interior acts. And, (2) the second is that we should more and more thoroughly and consistently reduce the disposition to practice, and at the same time cultivate it, by acts of self-denial and self-abasement which may be either internal or external.

And first, as concerns those interior acts whereby the disposition itself is rendered explicit. They are of two kinds, acts of desire and acts of thanksgiving; and there is hardly a limit to the frequency with which they may be made, and made with the greatest benefit to our souls. As often as we invoke the Holy Name of Jesus, which we may well do, many scores–many hundreds–of times during the day, we may form these holy desires. "O Jesus! may I follow Thee, may I resemble Thee, may I be closely united to Thee, not alone in Thy work and in Thy active ministry, but in Thy humiliations and sufferings. O Jesus! to follow Thee, to resemble Thee, to be thus united to Thee, is the one purpose of my life, in comparison with which all else is but filthy refuse

("arbitror ut stercora") and foolish vanity. O Jesus! may I be true to my name as a member of Thy own Society; may I never put her to shame, or disgrace my profession, by any kind of inordinate self-indulgence or self-conceit. O Jesus, my Lord and my all, grant me a share in Thy cross!" Of course it is not suggested that every one or even any one, should use precisely these words. But it is suggested that the thoughts expressed in words such as these, which are the fundamental thoughts of the second and third weeks of the Exercises, should never be long absent from our minds. And it is further suggested that one of the ways in which such thoughts may be frequently rendered explicit is the very frequent invocation of our Lord by His most Holy Name; that one Name in relation to which every word and every phrase in all the tongues that men speak finds its truest and highest significance; that one Name which, to us among all mankind, ought to be, and surely is, inexpressibly dear. "Jesuita, Jesus ita", as the old saying has it. Our very *raison d'être* as Jesuits is that we should be men formed on the model of Jesus. And the Holy Name of Jesus, as St. Paul tells us, was given to our Lord on the strength of His self-abasement, His humiliations, His sufferings. Can we, who bear His Name, desire any other lot than His, according to the feeble measure of our strength?

And with these acts of service we may couple acts of sincere thankfulness, as often as any little share of the cross falls to our portion. Even supposing that, on one occasion or another, we have brought some humiliation on ourselves by our own imprudence, we may, while most heartily regretting the fault or the error of judgment, no less heartily thank God that we have at least some opportunity of making reparation for the fault or the error, through the patient endurance of the discomfort or even (it may be) the contempt which it has brought us.

But after all, interior acts of desire and of thanksgiving, and meditations and reflections on the manifold excellences and the advantages of the cross, however admirable in themselves, are not of themselves sufficient. And when Père Ginhac, in his repeated exhortations to the cultivation of the third mode of humility, would again and again reiterate the phrase: "Exercez-vous, mes Pères, exercez-vous!", it was not of such acts alone that he was thinking, but more especially of the positive practice of self-denial. And here we are brought

back to our twelfth rule, with its singularly explicit, emphatic, and uncompromising terms. "To the end that this degree of perfection, so precious in the spiritual life, be *the better* (or "more surely") attained"—the possibility of its attainment being therefore taken for granted—"let it be each one's *chief* and *most earnest* endeavour",that is to say, not merely a laudable effort suitable for some, but the main business of every one of us without exception, "to seek in our Lord, his greater self-abnegation, and in all things, as far as he can, his continued mortification". Note the words carefully. "In *omnibus*", i. e., in every department of life, not in some only. "*Majorem* sui abnegationem", i.e., it is not some conventional standard of self-denial, but the utmost that falls within the scope of our strength and opportunities, that is asked of us. "Quoad poterit"; the only limit of my effort is to be: *Quant je puis.* And this not merely from time to time, or by way of occasional "excursions", but "all the time"—"*continuam* . . . . . mortificationem". This, certainly, is a programme of life and conduct which calls for unbounded generosity, and, be it added, for unbounded confidence; for without unbounded confidence our courage will surely fail under what Father Faber has called "the monotony of perseverance".

And now, lest any one should be daunted by the prospect thus held out, it is of the highest importance to recognise that, while the *principles* of the spiritual life are of their nature uncompromising, their *application* must needs be tempered to the capacities of each, and that in particular cases it may have to be, relatively speaking, very gentle indeed. It is only by attending carefully to this distinction that we can meet a difficulty which must at one time or other have suggested itself to our minds, viz. that the ideal set before us in the 11th Rule is nothing short of heroism, and that heroism is not to be expected of every member of the Society. To this difficulty the answer would seem to be that, precisely in so far as the practice of the 12th Rule, and the disposition described in the 11th, deserve to be described as heroic to that extent, and in that sense, St. Ignatius certainly did expect heroism from his sons; though not, of course, the same measure of heroism from all! The truth of the matter may, perhaps, be briefly stated thus:—

1. Every Jesuit ought—God helping—to be able to conceive and maintain a genuine and habitual desire to endure for our Lord,and with our Lord,*as much as he can.*

2. Such a desire, if it be faithfully and perseveringly maintained, may fairly be described as invoking, in a wide sense of the term, a kind of heroism.

3. This same desire is quite compatible with what may well be the fact in any individual case, viz. that this or that member of the Society is capable of enduring comparatively little.

To develope somewhat the third point. A man may ardently desire to be clothed in our Lord's livery of humiliation, and may yet be perfectly well aware that a very moderate "snub" is enough to set all his nerves atingling, in spite of himself; or that a comparatively trifling disappointment is apt to cause him wakeful nights, and so to injure or impede his work. But then, these physical or psychological infirmities are themselves in the nature of humiliations, and should be so regarded, and dealt with accordingly. And hence, even though a man's life may be in outward appearance very far from heroic, he may yet be a hero in the merciful eyes of our Lord. The saints, of course, were heroes of a very different calibre; men of eminently distinguished gifts, they made an eminently heroic use of those gifts. But speaking generically, and using the term in its widest sense, heroism would seem to be within the reach of us all, by virtue of our vocation. Whether the greater number of us actually attain to it, or whether in many cases our spiritual development is prematurely arrested, is a question which may well be left to the judgment of our Divine Lord and Master. For us it is enough to keep a silent watch against the encroachment of those thorns of worldly pleasure and worldly solicitude which of their nature tend to check the growth of the good seed.*

For the encouragement of those who have not yet reached the priesthood, it may be desirable to add that, in the case of any member of the Society, who is engaged in teaching, or in the arduous and anxious work of a prefect, the faithful observance of his rule, and the conscientious discharge of the duties of his office, may very probably be found to exhaust, or all but exhaust his powers of endurance and of self-denial and that

* It might of course be said, and with perfect truth, that what has been described above is not "heroism" in the strict and technical sense of the term, as defined, e. g,, by Benedict XIV. But then it must also be allowed *per contra*. that the 11th and 12th Rules do not postulate heroism in the strict and technical sense of the term, except in the case of those who are quite exceptionally gifted. And yet the Rules are plainly for all, and not only for the favored few.

there is but little room left, except in apparently trifling details (which, however, are not trifling in the sight of God), for works of supererogation; except, again, in so far as all the exercises of the religious life are rightly regarded as such. Nor can more be reasonably expected, or wisely attempted, in such a case, than that a scholastic should willingly and lovingly embrace the daily toils and trials of life in the spirit of the 11th Rule; thanking God (as has been said) for what he has to endure, and wishing that he could endure more. Moreover, not to touch on other matters, before every one of us there daily lies open a wide field for the practice of self-denial in the government of the tongue, and in the control of the senses, the imagination, the affections. In particular it is plain that one who is seriously bent on self-abengation and self-abasement will rigorously observe the rule of religious silence. And this for two reasons, viz., first, because this rule affords so many opportunities for the exercise of a kind of mortification which is absolutely innocuous to health; and secondly, because, where silence is neglected, the habit of recollection and of a close union with our Lord will inevitably evaporate. And without the habit of recollection, and of a close union with our Lord, it will be impossible to keep alive in our hearts that disposition of the third mode of humility, and of the 11th Rule, which we are all of us called upon to cultivate. "Soyons les hommes du troisième degré".

TWO WEEKS MISSION LABORS AMONG THE CHIPPEWAS OF WISCONSIN AND MINNESOTA

A Letter from Father Specht, S. J.

HOLY CROSS MISSION,
WIKWEMIKONG, ONT., July 21, 1908.

REV. AND DEAR FATHER,
P. C.

One of the most consoling and promising features of the ministry among the Indians around Lakes Huron and Superior, both in Canada and in the United States, at present, is undoubtedly the eagerness of both pastors and people for the holding of Holy Missions in their respective villages. The sentiments of the latter were voiced, already some years ago, 1901, by an intelligent and half-bred chief of one of the large bands of Indians in the Northern Lake Superior District, when he wrote: "Father! there ought to be similar Missions in all our Indian settlements." The sentiments of the former may be gathered from the fact that, last winter Wikwemikong received no less than three almost simultaneous applications to preach an eight days' Mission in Wisconsin and Minnesota.

The appeal of one of the three zealous pastors for the blessing of a Holy Mission, is especially touching. It comes from the Reverend Simon Lampe, O. S. B., of the Cloquet Indian village, in the Diocese of Duluth, Minnesota.

"*Reverend and Dear Father.*

About two years ago my Superior, Father Abbot, changed me from Beaulieu to Cloquet, where I am now. Here I found soon such a deplorable state of affairs 'in spiritualibus' as I have not seen in any of my previous Missions since 1888, ever since I have lived among the Indians. I have written and said to my Bishop and Father Abbott that the Cloquet Indians do not deserve a resi-

dent priest, etc; but all the consolation I got was: 'Have patience and pray'. This I have done, but it is not a whit better since two years. Father, the only means that remains to convert some 70 or 90 adults and save them from eternal damnation is a Holy Mission of eight days. I am positive that, if a Holy Mission does not change them, *nothing else* will, and a number of souls will be lost forever. If these Indians here had five resident priests—Saints—they would not give up their sinful life—so hardened they are.

For this reason I have thought of procuring a Holy Mission for them ever since I have arrived at this place".

The Reverend Father then enumerates the reasons why his people should have a mission: Great indifference, negligence, coldness, yea—even unbelief in matters of religion, in Cloquet and vicinity unlawful unions in an alarming proportion, over one-third of all the Catholic families not being lawfully married, separated or living publicly in sin—drunkeness (to which many women even are addicted),owing to the proximity of the town of Cloquet with its many saloons—neglect of the Sacraments, even by Indians belonging to the better element, for fear of being ridiculed or laughed at by the confirmed sinners, non-attendance at Holy Mass on Sundays, etc.

He then adds: "These are mighty reasons, no doubt, for holding a Mission here. My dear Father, I am addressing you and beseech you in the name of the Redeemer of these poor Indians to come and hold a Holy Mission for them. Come, have mercy on these souls, or else many of them will never return to God. Deus vult! God wills it! If not all, at least *some* of the old sinners will be reconciled to God, *some* marriages will be rectified, a new life will come into the congregation, and the better class of Indians will be strengthened in faith and solid virtue. God will be greatly glorified by such a Mission, and it will be an exceedingly great joy for me and you alike."

After having read these burning words, our Reverend Father Superior exclaimed: "It is impossible not to grant such a request." Reverend Father Provincial was communicated with. The answer came: "Granted," and the writer was told to give the Mission.

No sooner was the Reverend Father Simon informed that his request was granted, than he set to work in earnest to prepare the way for the proposed Mission,

announcing it in the *Anishinabe Enamiad*, the Indian monthly, published at Harbor Springs, Michigan, for the Chippewa and Ottawa tribes, explaining to his people the nature and purpose of a Mission, as well as the fruits and advantages to be derived therefrom, exhorting each and every one not to neglect so great a means of salvation, as well as the fruits and advantages to be derived therefrom, exhorting each and every one not to neglect so great a means of salvation, even at the cost of earthly sacrifices, showing them, at the same time, the danger for their immortal souls, should they neglect the call of grace on such an occassion. And that no one might plead ignorance, for not attending the Mission, the zealous pastor visited personally, at their homes, the most obstinate of his flock, asking them to come to the Exercises without fail.

After some exchange of views with regard to the details of the Mission, the subjects to be treated, the language to be used, the means or industries to be employed to insure greater success, etc, etc, it was agreed that the proposed Mission should be given from the 24th to the 31st of May, that being the most suitable time for all concerned. The Rev. Father Chrysostom Verwyst, O. F. M., of Ashland, Wisconsin, a veteran Chippewa Missionary, kindly volunteered his services, thus lightening considerably the task before me. I had been warned beforehand that it would not be an easy one.

Meanwhile the Reverend Odoric Derenthal, O. F. M., of Odanah, Wisconsin, having learned that I was to give the Cloquet Mission in May, asked that a similar favor be extended to his own Indian congregation, *once more*. I say, once more, for the readers of the WOODSTOCK LETTERS may still remember that, in 1902, I was at Odanah on a like errand. The Father had a mind to have this Mission only next September; but now he thought he would profit by my presence in his neighborhood to have it, either before or after that of Cloquet. We could not refuse, and it was agreed that I should begin with Odanah.

I. Mission at Odanah, Wisconsin, 15-22 May, 1908.

On the evening of the 11th of May, I left Wikwemikong for Odanah, where I arrived only in the morning of the 14th, having passed the first night at Manitowaning, waiting for the mail-boat that was

to bring me to Cutler, on the C. P. R., and the second at Sault S^te^ Marie, Michigan, with our Fathers. The Mission opened on the morning of the 15th and closed on the evening of the 22nd.

As the Exercises were only for the Indian population, a separate Mission being contemplated for the whites and such of the school children as are more accustomed to the English tongue, the attendance was naturally a good deal smaller than six years ago. Neither did the Protestant Indians show up, at least not to any extent, except at the closing exercises. This keeping aloof, on their part, did not surprise me, as the greater number of the adults among them are fallen-away Catholics, owing to irregular matrimonial affairs, as the pastor informed me and everybody in the neighborhood knows. Moreover, quite a number of the faithful, especially among the women folks, were unable to attend the Exercises, owing to the overflowing of the Bad River, which runs through Odanah. The flood was caused by the continual rains of the season and the presence, in the river, of immense quantites of saw logs. Such an inundation Odanah had not witnessed in twenty years. A great part of the town was under water. Many had to abandon their houses, as the water stood quite high in them. The sawmill had to suspend operations for several days, as it was flooded. People were in great fear, watching their homes night and day, not foreseeing how it would all end. Many looked upon the occurrence as a punishment for the sins of the people. They made no secret of their thoughts about it, and asked me my opinion on the subject. Without pronouncing myself either one way or the other, I told them that God certainly often made use of temporal evils to bring men to change their sinful ways and return to Him in the sorrow of their hearts, and that there was no more favorable occasion offered them for doing so, than that of a Holy Mission.

This answer visibly impressed them, all the more so, as Odanah has in fact two great standing sins against it, viz, unlawful matrimonial unions in a disquieting proportion to its population, and drunkness with its train of evils. To mention but one of these, the pastor informed me that, on an average, one Indian, per month, is killed by the train, owing to the abuse of strong drink.

But to return to the flood. At one time we feared that the Mission would have to be interrupted on account of it, the water coming up almost to the church

fence. The climax was reached on the 19th, about midnight, when the swelling of the waters subsided. The evening previous it had been announced in the church that a Mass would be said the next morning to obtain from God the cessation of the inundation.

The disappearance of further danger caused great relief throughout the whole town, and from many a home a fervent prayer of thanksgiving rose up towards heaven, but perhaps from none so fervently, as from St. Mary's Indian Industrial School, where the devoted Sister Catharine and her community were anxiously watching the progress of the inundation that threatened their home with its two hundred boarders. All the while they had kept their school in running order, whilst the near-by public school had dismissed its pupils. I must here remark that, besides its boarders, St Mary's School is frequented by one hundred day scholars.

On the 17th (Sunday) a young lad, a Catholic, was drowned in Bad River, in the very town, by the upsetting of his boat. His two companions saved their lives by clinging to the skiff. The sad occurrence made a salutary impression on the people.

The Odanah Indians deserve great praise for their assiduity in attending Holy Mass and two sermons each day, for a whole week, in spite of almost continual rain and muddy, not to say flooded roads. Two hundred and seventy persons approached the Holy Table, mostly parishioners. This I consider a very fair proportion, under the circumstances, as neither the white population, nor the mass of the school children followed the exercises of the Mission, for the reason stated above. In 1902, the number of communicants was but eighty more, and the Pastor then expressed himself satisfied with the result.

These Indians could be a very happy community, if they only left whiskey alone and were more anxious to keep the Holy Laws of the Church regarding marriage. They have every facility for attending to their religious duties and having their children well educated. They have a beautiful church, a well-equipped and up-to-date school with able teachers—the Franciscan Sisters of the Perpetual Adoration—and, above all, a zealous Pastor, who spares no pains for the elevation and welfare of his people. Besides, they have a good source of revenue from the sale of the pine on their reservation, not to mention the fair wages they can earn all the year round.

I left Odanah for Cloquet, on the morning of May 23d. A goodly number of the faithful accompained me to the railroad station, whither the Pastor, Rev. Father Odoric, had preceded me to take the train for Lac-du-Flambeau, where duty called him.

II. Mission at Cloquet, Minnesota, 24-31 May 1908.

On arriving at Superior, Wisconsin, I was joined by Rev. Father Chrysostom Verwyst, O. F. M., who, as I said above, was to share with me the work at Cloquet.

On leaving the train at the Union Depot, Duluth, Minnesota, we were met by the Rev. Father Simon Lampe, O. S. B., and, together, we went up to the Cathedral to see Bishop McGolrick and to get from him the necessary faculties and a special blessing on our undertaking.

The prelate, whom I knew personally, having attended, during a great number of years, the Missions of the North-Eastern portion of his diocese, received us very kindly, invited us to his table, gave free expression to the sentiments of satisfaction he entertained at seeing us coming to evangelize his Indian people, and wished us all sorts of blessings on our work. At 2 P. M. or so, we boarded the Great Northern Railroad train for Cloquet, where we arrived at 5 o'clock. It was Saturday.

Great was the joy in the little Indian village at our approach. Almost at every door we noticed friendly countenances looking shyly at us, as we leisurely passed their houses, saluting them in their native tongue: "Bojo! Bojo!!"

Soon several of them gathered about the church to shake hands with the missionaries, and to learn from the Pastor the programme for the following day. Good Father Chrysostom was not a stranger in the place, having visited it, some 15 years previous, as an occasional missionary. Many of the older people readily recognized him.

The last hour of the evening was spent in exchanging our ideas as to the best way of doing the work before us, and in elaborating the programme to be followed during the Mission-week.

It was substantially the same as the one followed in Odanah, with the addition of a short instruction at the early Mass, on week days, for the benefit of the working

men, and the use of both the Chippewa and English tongues for the morning sermon. As we were two to do the work, this addition did not become onerous.

The programme was as follows:

Week Days.

5.00 A. M.—First Mass with Chippewa instruction.
6.30 A. M.—Second Mass with Chippewa instruction.
8.00 A. M.—High Mass with instruction in Chippewa and English.
3.00 P. M.—Special instructions for men and for women.
7.30 P. M.—Rosary, principal sermon in Chippewa, followed by Benediction with the Blessed Sacrament.

Sundays.

6.00 A. M.—Mass.
7.00 A. M.—Mass.
10.00 A. M—High Mass with Sermon.
3.00 P. M.—Instruction for children in English.
7.30 P. M.—Rosary, Chippewa Sermon and Benediction with the Blessed Sacrament.

Special Instructions.

Tuesday, 3.00 P. M.—Young ladies, instruction and confession.
Wednesday, 3.00 P. M.—Married women, instruction and confession.
Friday, 3.00 P. M.—Young men, instruction and confession.
Saturday, 3.00 P. M.—Married men.
Every evening during Benediction, there were special prayers for the conversion of sinners.

Accordingly, the Mission opened next morning, May 24th, at High Mass, with an introductory Sermon in both Chippewa and English. The neat little church was filled with earnest listeners. All through the Exercises the attendance was very satisfactory, but, of course, the Sunday Sermons, as well as those of week day evenings were best attended. The two missionaries generally preached alternately, viz: Father Chrysostom at the 8 o'clock Mass, and the writer at 5.00 A. M. and 7.30 P. M.

The Exercises of St. Ignatius—the first week—had, naturally the place of honor; but we also treated the other subjects (Topical Sermons) recommended by the

Pastor, or judged necessary by ourselves, such as "Drunkeness," "Love of One's Neighbor," "Keeping Sunday Holy," "Prayer," "Frequent Communion," "Catholic Education," "Christian Marriage," etc.

At Cloquet, as at Odanah, it rained heavily almost every day the Mission lasted, which made the roads very bad; but that did not hinder the good people from faithfully attending all the exercises.

It was indeed an edifying sight to see them coming, two and three times each day, to hear the word of God and to assist at the Holy Mysteries. Many of them were present at the three Masses daily. In fact the attendance surpassed all the Pastor had been expecting. I often thought within myself and repeated to Father Simon: "God cannot but be merciful to these people."

True, at Cloquet as at Odanah, and for exactly the same reasons, a certain number of parishioners did not show up; but one point, at least, was gained, human respect was crushed. Contrary to what had happened before, the better element of the parish turned out courageously, *erecta fronte*, whilst the old sinners hid away at home. Every evening there was Benediction with the Blessed Sacrament, during which prayers were recited for the conversion of sinners, for those especially that did not attend the mission—a practice that seemed to make a great impression on the congregation and, no doubt, brought many a sinner to the Holy Tribunal of Penance.

The Mission came to a close on the last day of May. It was a very busy day, I confess, but one that brought immense consolation to the heart of pastor and missionaries alike.

The Sermon at High Mass was in Chippewa, on Matrimony. It was listened to with the greatest attention. At 3 P. M. I preached on the "Devotion to the Sacred Heart," with a view to establishing the Apostleship of Prayer in the parish. This the Pastor had asked me to do, from the very start. He wrote: "It is my ardent wish, Father, you would introduce the League of the Sacred Heart in my parish. As long as the Indians have no society, it is impossible to bring them to a more frequent reception of the Holy Sacraments. Excepting my sister, who receives communion twice or three times a week, there is not a soul in my Missions that would receive once a month. Some—mostly women—go four times a year, a number of men only once a year, and a still larger number—never."

I then explained briefly the nature of the League, its advantages, its practices, viz. the three degrees, and its potency as an instrument of sanctification. As to the inauguration of it, I thought I had better leave that to the Pastor to perform later on, namely, on the Feast of the Sacred Heart, June 26th, so as to give the people occasion to learn a little more about the devotion, and, consequentiy, insure, as far as possible, their perserverance in its practices. Three lady promoters, volunteers, were, however, chosen at once, and, before the following morning, 45 persons—adults, and among them several men, had given their names for membership.

The evening Sermon, however, carried the day; it was what we call in French *l'emporte-pièce.* It was on Perseverance. The preacher, after having summed up the teaching imparted during the previous days, exhorted all his hearers to persevere in their good sentiments, and to put into execution the good resolutions they had made for the amendment of their lives. He reminded them that they had merely sown the good seed in the field of their souls, and that now they must cultivate it and bring it to maturity by correspondence to divine grace, frequent prayer, faithful assistance at the offices of the church, especially Holy Mass, and the frequent reception of the Sacraments.

After the sermon, all present renewed in a loud voice, after the missionary, their Baptismal vows; the large, beautiful Mission Cross, bought in Chicago by Father Simon, was solemnly blessed and erected on the Epistle side of the sanctuary, and the Apostolic blessing imparted. Finally, Benediction with the Blessed Sacrament was given, after which the whole congregation chanted the *Magnificat* in Chippewa.

Thus came to an end the Cloquet Mission, the first ever held in an Indian congregation in the State of Minnesota. It was indeed a great event and the memory of it will long be cherished by all those who took part in it. The bulk of the faithful present were, of course, from the village of Cloquet (in Chippewa "Papashkominitigong"), but not a few had come from the outlying Missions, Brookston, Sawyer, Fond-du-Lac, some 10 to 17 miles distant, and even from Grand Marais, Minnesota, 150 miles away. Many more would have come, according to their promise, had the weather been more favorable. Even as it was, it was a great manifestation of faith. The communicants numbered 125, a fairly good showing, I think.

The following morning the missionaries left Cloquet for their respective homes, Father Chrysostom for Ashland, and the writer for Wikwemikong. The people gave us a great send off. The church bell rang forth its most joyous peals, and, everywhere the faithful flocked to the road to bid farewell to the parting missionaries and to receive a last blessing at their hands. It was extremely touching. Father Simon accompanied us as far as the railroad station, where we parted.

I arrived home safely, June 4th, having been absent a little less than three weeks.

Since my return home, I received the best of news from Cloquet. The Pastor writes:

CLOQUET, June 8th, 1908.

"Till yesterday, sixty-two persons have given their names as associates of the Apostleship of Prayer. Of these, six children and four adults live at Fond-du-Lac. On June 26th, we shall have, *prima vice*, General Confession and Communion, with Solemn High Mass. The Indians seem to take interest in the new order of things, and say: 'We had indeed a fine Mission.'"

The Father adds: "In spite of rain and mud."

June 29th—"We celebrated the feast of the Sacred Heart as never before in this place. There were sixty communions; gave badges; High Mass, Sermon and Benediction."

July 6th—"Yes, Father, I see that the fruits of the Mission will be visible slowly and gradually, but surely. On week days I have 25 persons at Mass, even P. P. (the drunkard.) But what has surprised and brought joy to my heart most, is what happened on the feast of the Sacred Heart. Before the Mission I could never get the Indians to come to church, before evening, for confession. They would every time come only in the dark. Now, I had announced confession from 4 to 7, for the 25th of June. What a wonder! There were a number of people in church at 4 o'clock already, and I finished about *50 of them* before dark. I ascribe the whole change to the 'League' and to the recent 'Mission.' Really, I felt so glad, I thought I was among white people. May they always be so ready to go to confession. A new spirit is pervading my Indians since the 'Mission." Those living in sinful union envy the good the 'Mission' has wrought in the souls of these poor people."

This is indeed good news. It shows that the heavenly seed has fallen upon good ground. May it now bring forth in the souls of these poor people, more weak than wicked, lasting fruits of salvation! To obtain this, I ask of all the readers of the *Woodstock Letters* the charity of their fervent prayers.

R^ae V^ae servus in X^to

JOS. SPECHT, S. J.

SODALITY NOTES

BEATISSIME PATER,

Procurator Generalis Societatis Jesu, ad pedes S. V. provolutus, exponit nonnunquam accidere, ut in aggregandis Congregationibus B. M. V. et Bonæ Mortis ad respectivam Primam Primariam in Collegio Romano et in Ecclesia SS. Nominis Jesu erectam, documenta necessaria Præposito Generali S. J. exhibenda vel incompleta sint, vel vitio aliquo laborent, ita ut indulgentiarum communicatio fere dubia evadat. Quum vero in ejusmodi casibus ob varias circumstantias difficillimum sit alio modo remedium ferre, ideo supradictus Orator nomine ejusdem Generalis Præpositi enixe petit ut S. V. omnes ejusmodi erectiones et aggregationes nec non et adscriptiones ad singulas B. M. V. et Bonæ Mortis Congregationes hucusque cum quocumque defectu peractas ita sanare dignetur, ut socii omnes indulgentiis et privilegiis sibi ab Apostolica Sede concessis certo gaudere pergant. Et Deus . . . . . .

S.C. Indulgentiis Sacrisque Reliquiis præposita, utendo facultatibus a SS. D. N. Pio Pp. X. sibi tributis, petitam sanationem benigne concessit. Contrariis quibuscumque non obstantibus. Datum Romæ, e Secria. ejusdem S. Congris., die 17 Junii, 1908.

S. CARD, CRETONI, *Præf.*

L. ✠ S.

✠ D. PENICI ARCHIEP. LAODICEN. *Secret.*

Concordat cum Originali.

Ant. Rota Secr., S. J.

THE BONA MORS

We wish to call the attention of our readers to the documents which we print concerning the Bona Mors. They are an official communication from the Very Rev. Father Wernz, General of the Society of Jesus, and contain a complete and clear explanation of all the requirements for membership in the Bona Mors, as well as detailed instructions to Reverend Pastors who may wish to establish the Association in their parishes, or to make good any deficiency in their present management of the same. We introduce the documents with a letter of Father Francis Beringer.

LETTER OF FATHER BERINGER

The Bona Mors Confraternity was, like the Sodality of Our Lady, originated by Ours and spread by them far and wide, to the great profit of the faithful. In many places it is known as the "Confraternity of the Agony". It took its name from our Saviour dying on the Cross and His sorrowing Mother Mary, and this is its proper and official title. The shorter name, "Bona Mors", points simply at its chief end, namely, to prepare the faithful for a happy death, especially by means of frequently recalling the memory of our dying Saviour and His Mother, suffering with Him, and by the means of a zealous and truly Catholic life.

The following instructions were first issued, substantially the same as here, by our late General Father Anderledy. In this new edition, they will, it is hoped, help, where the Confraternity already exists, to its being directed according to its special end by the use of its own means and exercises: where, for the first time, because of its always practical purpose, it is about to be introduced, they present the necessary directions.

Both instructions are printed here, in accordance with the wish of Father General, that these directions may be easy of access to Ours.

As is noted in both documents, in the erection and aggregation of Bona Mors Confraternities, the prescriptions of the Bull "Quæcumque" (7 Dec. 1604), of Clement VIII, and the Decree of the Sacred Congregation of Indulgences of 8 Jan. 1861, must be observed under penalty of invalidity; while the Sodality of Our Lady is not subject to these regulations, or rather, has been expressly and repeatedly dispensed from them.

It may be added that the Sacred Congregation of Indulgences, by the Decree of 17 June, 1908, has, as far as the gaining of the Indulgences is concerned, revalidated whatever irregularities or errors may have been committed in the erection and aggregation of Sodalities of Our Lady and Bona Mors Confraternities, or in the reception of members into these bodies.

Rome, June, 1908.

FRANCIS BERINGER, S. J.

DIRECTIONS FOR THE PROPER ESTABLISHMENT OF CONFRATERNITIES OF THE BONA MORS

GENERAL STATUTES

1. The purpose of this Confraternity is to assist the faithful to prepare for a happy death, by means of the constant remembrance of the Passion of Christ, by the devout vener-

ation of this sacred Passion, both in public and in private, and above all by leading lives in conformity with Christian principles and teaching.

2. Public devotions. The members assemble every Friday or Sunday evening, or at least once or twice a month, in a church of the Confraternity. During Exposition of the Blessed Sacrament a sermon or an instruction is given, or a meditation proposed on the most sacred Passion of our Lord, the Sorrows of the Blessed Virgin, or on the Four Last Things. The object of this discourse or consideration is to induce them to prepare themselves to die a happy death, and to lead a holy life. For this end prayers are recited in common, in which members of the Confraternity ought not to be unmindful of their absent brethern who are either sick or dead.

3. Among the devout practices specially recommended to the members of the Confraternity, are the following: 1. The frequent reception of the sacraments, particularly on days of public assembly in one of the Confraternity's churches. 2. The setting aside of an entire day, once a month, or at least occasionally during the year, to be spent in preparing themselves for a holy and a happy death. The day best suited for this is one designated by the Confraternity, 3. To devoutly assist at the Holy Sacrifice of the Mass even on week days. 4. The performance of works of mercy, to visit the sick, and to see that their souls are fortified by the reception of the Last Sacraments in good time. 5. To accompany the dead to the grave, and to pray for the repose of their souls. 6. To practice works of penance in order to more closely resemble the suffering Christ and His Sorrowful Mother. 7. To assist one another by their prayers to die happily.

METHOD OF ERECTION AND AGGREGATION

1. Confraternities of the Bona Mors may be established in any church, and for all the faithful of both sexes.

2. In the erection and aggregation of these Confraternities, the following prescriptions laid down by Pope Clement VIII, of happy memory, in the Constitution "Quæcumque", issued December 7, 1604, and determined more in detail by a Decree of the Sacred Congregation of Indulgences issued January 8, 1861, must be carefully complied with:

(a) Not more than a single Confraternity of the same kind and possessing the same constitutions can be erected and aggregated in churches either of seculars or of regulars.

(b) This must be done only with the consent of the Ordinary, and after obtaining his approval in writing.

(c) When a Confraternity has been erected or aggregated, it may become a sharer only in those privileges and in-

dulgences which the Order or Archconfraternity making the erection or aggregation has been granted expressly and directly; not, however, in those which the said Order or Archconfraternity itself enjoys by privilege of participation. Moreover, the privileges and indulgences which the Confraternity just erected or aggregated is permitted to share, must be enumerated explicitly and in detail.

(d) The statutes of a Confraternity must be examined and approved by the Ordinary of the place, who is to have the right to correct them.

(e) Favors and indulgences granted to a Confraternity may be made public only after the Ordinary has received previous information thereof.

(f) A Confraternity may receive and bestow alms only in accordance with the manner prescribed by the Ordinary.

(g) The diploma of erection and aggregation shall be made out and conferred absolutely free of charge, no compensation whatsoever being accepted even from those who offer it spontaneously and as a mere alms; it is permitted, however, solely in reimbursement for expenses undergone for the purchase of parchment, for the cost of writing or printing, for the purchase of seals, tape, or wax, for the remuneration paid for the labor of secretary or notary, and for all other expenses, to receive, in Italy, a sum not exceeding the value of six scudi in Roman money; and outside of Italy, a sum not exceeding the value of thirty small pounds (in common parlance "francs") for each erection, aggregation or confirmation.

(h) Each and every one of the prescriptions here laid down must be complied with faithfully and in every detail; otherwise, the erection or aggregation as well as the communication of privileges and indulgences are wholly null and void, and all Superiors and Officers incur by the very fact the penalty of deprivation of whatever office they may hold, and of inability to hold them or any others thereafter —a penalty that the Roman Pontiff alone can remit.

N. B. Pope Leo XIII, by rescripts of the Sacred Congregation of Indulgences issued September 16, 1882, and March 21, 1885, graciously permitted that even several Confraternities of the Bona Mors be erected in the same place, and that our diploma of erection and aggregation, differing as it does from the one commonly prescribed, be retained.

3. If any Confraternity in process of erection in any part of the world whatsoever, should think it advisable to adopt statutes peculiar to itself or to the place in which it is to exist, let these statutes be in accord with the original statutes given above, as far as the circumstances of time and place will permit.

Moreover, these same statutes must be submitted to the Ordinary of the place, that is, either to the Bishop in person or to a Vicar General empowered to act in his stead in

the matter, in order that they may meet his approbation, that he may erect the Confraternity canonically, approve of its aggregation to the Roman Primary, and that he be pleased to appoint a Director for it after it has been established.

These several requests may be laid before the Bishop in a letter like the following:

Your Lordship—In order the more effectively to urge on the faithful entrusted to my care, to prepare themselves by a well regulated life for the grace of a holy and happy death, I humbly pray your Lordship to canonically erect a Confraternity of our Lord Jesus Christ dying on the Cross and of the most Blessed Virgin Mary, His Sorrowful Mother, commonly called the Bona Mors, in the church of . . . . . in . . . . . (give city, etc.)

Will your Lordship likewise kindly approve the statutes of the said Confraternity which I enclose herewith?

I also beg your Lordship to appoint the Reverend . . . . . (give the name of the pastor, chaplain, etc.), with those who shall from time to time succeed him, to the office of Director of the said Confraternity.

Finally, I humbly request your Lordship to recommend the Confraternity thus erected to the Father General of the Society of Jesus, for aggregation to the Primary Confraternity established in Rome in the Church of the Most Holy Name of Jesus.

Your Lordship's humble servant in Christ,

(Signature) ————————

4. Canonical erection having been obtained, and approval of the Ordinary received, application must be made to the Father General of the Society of Jesus for aggregation of the Confraternity to the Roman Primary. This application may be made in the following form:

Your Paternity:—Since his Lordship, the Right Reverend . . . . Bishop of . . . . , has canonically erected a Confraternity under the invocation of our Lord Jesus Christ dying on the Cross and of the Most Blessed Virgin Mary, His Sorrowful Mother, commonly called the Bona Mors, in the Church of . . . . , in . . . . (name the city, etc.), in the diocese already mentioned, and has also graciously recommended it for aggregation to the Primary Confraternity established at Rome in the Church of the Most Holy Name of Jesus, as the enclosed documents testify, [1] the undersigned petitioner and Director of the said Confraternity humbly begs your Paternity to aggregate it to the Primary Confraternity of the Bona Mors established at Rome in the Church of the Most Holy Name of Jesus, and to communicate to it a share in all the privileges and indulgences granted to the latter.

————————. (Signature).

[1] Enclosed should be the document of canonical erection or a copy of it, together with the recommendation of the Bishop for the Confraternity's aggregation by Very Reverend Father General.

(To the Very Reverend Father General of the Society of Jesus, via S. Nicola da Tolentino 8, Rome, Italy).

5. If, however, the Bishop or Ordinary of the place, after approving whatever special statutes may have been adopted, should prefer to have Father General himself also erect the Confraternity (Father General has the power to do so), in the letter sent to the latter, request should be made for erection also as well as for aggregation, the statement and approval of the Bishop being at the same time enclosed. In this case the letter of application may read as follows:

Your Paternity:—Being desirous of establishing a Confraternity under the invocation of our Lord Jesus Christ dying on the Cross, and of the Most Blessed Virgin Mary, His Sorrowful Mother, commonly called the Bona Mors, in the Church of . . . . , in . . . . (name the city, etc.), in the diocese of . . . . (give its name), the undersigned petitioner has already submitted the said Confraternity's special statutes to the Right Reverend . . . . , Bishop of . . . . , and has obtained his consent and approbation for its canonical erection and aggregation to the Roman Primary, as the enclosed document testifies. [1]

Wherefore the same petitioner humbly begs your Paternity to be pleased to erect the said Confraternity and aggregate it to the Primary Confraternity of the Bona Mors established in the Church of the Most Holy Name of Jesus, as well as to communicate to it a share in all the privileges and indulgences granted to the latter.

————————. (Signature).

(To the Very Reverend Father General of the Society of Jesus, via S. Nicola da Tolentino 8, Rome, Italy).

THE RECEPTION OF MEMBERS

1. Only after the diploma of (erection and) aggregation has been obtained from the Father General of the Society of Jesus, and shown to the Ordinary, to acquaint him of the favor granted, may members be received.

2. The Director appointed by the Ordinary should, as a rule, receive the members. However, by a Rescript, issued June 23, 1885, and approved by His Holiness, Leo XIII, the Sacred Congregation of Indulgences, after ratifying the heretofore invalid affiliation of any Confraternity, readily granted that the Director may, for a good reason, delegate any priest in his stead.

The names of the members should always be registered. By decrees of the Sacred Congregation of Indulgences, issued April 13, 1878, and November 26, 1880, those who are absent may not ordinarily be received. Directors of Confra-

[1] It is sufficient to enclose the document in which the Bishop expresses his consent that the Confraternity be erected by Father General, and which contains his recommendation for its aggregation.

ternities and those delegated by them, may, however, in individual cases dispense those present from the prescribed form of reception, and may, in very exceptional cases, receive those who are absent.

3. As the erection and aggregation is entirely free and has no fee attached, so for the enrolment, nothing may be exacted, except what is assigned, according to the statutes of the place and the approbation of the Ordinary, to defray the expenses for leaflets, the certificate of admission, the adornment of the chapel, etc.

4. It is earnestly recommended to Directors of Confraternities:

(a) To procure printed diplomas of membership, as well as leaflets containing a summary of the Indulgences, the statutes and the order of exercises at the weekly or monthly meetings.

(b) To have a book, called the "Confraternity Register", to contain: 1, the written approbation of the Ordinary; 2, the diplomas of erection and aggregation, or a record of it; 3, the statutes of the Confraternity; 4, the name and date of admission of each member; 5, the more important decisions of the officers, and the noteworthy events in the history of the Confraternity.—*English Messenger of the Sacred Heart.*

A. M. D. G.

INSTRUCTIO PRO NOSTRIS

De Congregationibus Rite Instituendis

DE CONGREGATIONIBUS BEATÆ MARIÆ VIRGINIS ET BONÆ MORTIS ERIGENDIS ET AGGREGANDIS UNIVERSIM

1. Probe advertant, nullius Congregationis aggregationem fieri posse, nisi canonica ejusdem erectio præcesserit; prius enim sit oportet, quam aggregetur. *Erectio autem canonica est actus legitimæ auctoritatis ecclesiasticæ sive ordinariæ sive delegatæ, quo Congregatio in foro ecclesiastico sive canonico primum in suo esse constituitur,* ut deinde per aggregationem seu conjunctionem cum alia Congregatione principali indulgentiarum et privilegiorum eidem concessorum particeps fiat.

2. Præpositus seu Vicarius Generalis Societatis Jesu ab Apostolica Sede instructus est facultate non solum *aggregandi*, sed etiam *erigendi* Congregationes B. Mariæ Virginis et Bonæ Mortis tum intra tum extra domos et ecclesias Societatis. Ad eas quidem erectiones aggregationesque, nisi de Congregationibus in nostris ecclesiis vel domibus agatur,

Ordinarii consensus antea est impetrandus. Qui consensus ne confundatur cum erectione ipsa canonica, quam supra descripsimus; eo enim Ordinarii consensu rite obtento, erigi quidem simul et aggregari Congregatio a Præposito Generali potest, aggregari solum nequaquam, quippe quæ nondum extiterit.

3. Episcopi quoque et Vicarii eorum generales ab eis ad hoc delegati ordinaria gaudent potestate *erigendi* in suis diœcesibus (extra Societatis domos et ecclesias) ut Congregationes ac Sodalitates quascumque, ita etiam Congregationes B. Mariæ Virginis ac Bonæ Mortis, indulgentias autem iisdem communicare minime possunt[1]. Quare quoties de canonica erectione alicujus Congregationis Bonæ Mortis vel B. Mariæ Virginis ab Episcopo seu Vicario ejus generali jam facta certo constat, aggregatio sola a Præposito Generali erit petenda, ita tamen ut testimonium erectionis jam peractæ (seu ejus exemplar) adjungatur litteris ad Præpositum Generalem aggregationis causa mittendis, ut in Instructionibus particularibus est explicatum. Potest tamen, ut paullo prius innuimus, obtento Ordinarii consensu, tum erectio tum aggregatio a Præposito Generali Societatis Jesu peti, qui uno eodemque diplomate utrumque perficiet.

4. Sciant omnes, ad tollendos vitandosque abusus ab Apostolica Sede jampridem quædam ita esse constituta, ut nisi accurate sint observata, erectiones atque aggregationes quarumcumque Confraternitatum sive Congregationum nullius sint valoris neque fideles ullo modo indulgentiarum eisdem Sodalitatibus concessarum fiant participes. Hujusmodi sunt ea, quæ fel. rec. Clemens PP. VIII in Constitutione (*Quæcumque*) d. d. 7 Decembris 1604 præscripsit et S. Indulgentiarum Congregatio Decreto d. d. 8 Januarii 1861 iterum inculcavit magisque determinavit; ex quibus potiora in Instructione de Congregationibus Bonæ Mortis rite instituendis pag. 1, litt. *a-h* adduximus.

5. *A prædictis statutis Clementis VIII et Sacr. Indulgentiarum Congregationis omnino exemptæ sunt Congregationes B. Mariæ Virginis omnes tum quæ intra tum quæ extra ecclesias et domos nostras sunt erectæ et aggregatæ*, ut dictum est in Instructione de iisdem rite instituendis.— Congregationes autem Bonæ Mortis statutis illis generatim sunt subjectæ. Ideo v. g. diploma aggregationis cum indulgentiarum catalogo ante promulgationem Episcopo est præsentandum.

Attamen Leo PP. XIII benigne permisit, ut etiam plures Bonæ Mortis Congregationes in eodem loco erigantur, atque diploma nostrum erectionis et aggregationis a communiter præscripto diversum retineatur.

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[1] Missionum Episcopi, facultatibus specialibus a S. Congregatione de Prop. Fide instructi, simul cum erectione Congregationum etiam indulgentias iisdem concessas communicare possunt. Quod si fecerint, non ideo Congregationes ejusmodi ad nostras Primarias Romanas pertinere censentur.

6. Itaque cum sacerdos aliquis, sive sæcularis sive regularis, de aliqua ex his Congregationibus extra domus et ecclesias nostras instituenda agere incipit, ne unquam neglectis omnibus statim ei diploma aliquod a Præposito Generali subscriptum offeratur, sed primum ei (Instructio) ad eam, de qua agitur, Congregationem instituendam tradatur, ex qua perspiciat, quibus ad erectionem impetrandam opus sit; nimirum: ut statuta Congregationis erigendæ Episcopo proponat, ejus consensum et commendationem impetret; ut litteris necessariis ab Ordinario obtentis ad Præpositum Generalem Societatis scribat (vel scribere faciat aliquem e nostris), prout in Instructione prædicta latius explicatur.

7. Deponentur etiam in posterum, sicut hucusque fieri consuevit, plura diplomata ab A. R. Patre Nostro subscripta et sigillo munita apud RR. PP. Provinciales et Superiores Missionum; attamen Adm. Rev. P. N. Decreto S. Congregationis Indulgentiarum d. d. 3 Decembr. 1892 innixus diserte declarat, ea diplomata nullum habitura valorem, antequam ipse de Congregatione erigenda vel aggreganda eo modo, quo in Instructionibus dictum est, certior factus, expresse monuerit, diploma posse tradi iis, quorum interest; *quod quidem de Congregationibus sive intra sive extra domus et ecclesias nostras erigendis vel aggregandis valet.* Tum demum diplomati ea accurate inscribantur, quæ paullo post indicabimus.

DE CONGREGATIONIBUS IISDEM "IN DOMIBUS ET ECCLESIIS SOCIETATIS" RITE INSTITUENDIS.

In iis diœcesibus, ubi domus et ecclesias habemus, Ordinarii consensus non est necessarius pro singulis nostrarum Congregationum erectionibus ibidem faciendis; satis enim provisum jam est per consensum præstitum ab Ordinario pro erectione domus ibidem, secundum responsum S. Congreg. Indulg. d. d. 25 Aug. 1897.

1. *Congregationes Bonæ Mortis* etiam in ecclesiis Societatis subjectæ sunt statutis Clementis PP. VIII et S. Congregationis Indulgentiarum supra indicatis; ideo Instructio de hisce Congregationibus data a nostris quoque observari debet. Præterea hæc specialiter sunt notanda:

a) Eæ quidem Congregationes semper a Præposito Generali et eriguntur et aggregantur.

b) Statuta generalia retineantur; quodsi quid majoris momenti in eis immutandum videatur, Præpositus Generalis Societatis erit consulendus.

c) Præsidem Congregationis in ecclesiis nostris constituit Præpositus Provincialis vel Superior Missionis. Superiores autem locales in suis domibus et ecclesiis easdem facultates habent, quas ipsi earumdem Congregationum præsides, in quorum etiam locum justis de causis alios ad tempus subdelegare poterunt. (Litt. A. R. P. Anderledy ad Provincial. d. d. 31 Aug 1885).

2. *Congregationes B. Mariæ Virginis* in domibus et ecclesiis Societatis erigendæ et aggregandæ sunt omnino exemptæ a Decretis Clementis VIII etc.; iisdem tamen regulis adstringuntur, quæ in Instructione de Congregationibus B. Mariæ Virginis rite instituendis continentur, his tantum exceptis.

a) Eriguntur semper simulque aggregantur a Præposito Societatis Generali.[1]

b) Statuta generalia a Præpositis Generalibus Societatis jampridem approbata integra conserventur; nova ne inducantur, nisi eidem Præposito Generali proposita et ab eo fuerint approbata. Necesse non est, ut statuta proponantur Episcopo.

c) Præsides singularum Congregationum a Præposito Provinciali vel Superiore Missionis constituuntur. Superiores autem locales iisdem facultatibus gaudent, quas modo (1. c. assignavimus.)

a) Quæ versus finem Instructionis supradictæ sub n. 6 *præsidibus* commendantur, a nostris eo, quo hucusque peracta sunt, modo fiant: neque enim ibi de rebus necessariis agitur, excepta inscriptione novorum sodalium in libro Congregationis, quæ semper fieri debet.

RATIO DIPLOMATIBUS INSCRIBENDI

illa quæ pertinet ad particularem aliquam Congregationem B. Mariæ Virginis vel Bonæ Mortis erigendam vel aggregandam, diversa est pro casibus diversis quos hic singillatim notamus:

1. *In diplomate Congregationis B. Mariæ Virg.*:

a) quando *Ordinarius loci* ipse extra domos et ecclesias Societatis Jesu *erectionem canonicam perfecit*, quatuor lineis vacuis hæc sunt inscribenda:

Congregationem juvenum studiosorum (vel virorum, puellarum, utriusque sexus Christifidelium etc.) sub invocatione B. Mariæ Virginis Annuntiatæ(vel Immaculatæ Conceptionis, vel . . .) et S. Aloysii (vel S. Joseph vel S. Annæ etc.) in . . . diœcesis . . . a Revmo et Illmo D.D. Episcopo *N.N.* die . . . mensis . . . anni . . . canonice erectam.

b) *si extra domus et ecclesias Societatis Præpositus Generalis cum Ordinarii consensu erigit et aggregat:*

Congregationem . . . (*cetera ut supra ad* a, *sed in fine loco* a Rmo etc. *scribatur*): de consensu Rmi et Illmi DD. Episcopi *N. N.* erigimus eandemque.

c) *in domibus et ecclesiis Societatis:*

Congregationem . . . (*cetera ut supra ad* a, *sed in fine omittantur verba illa:* a Rmo . . . canonice erectam, *et dicitur solum*): erigimus eandemque.

[1] In regionibus Missionum nostræ Societati subjectarum Episcopus seu Vicarius Apostolicus has Congregationes canonice quidem erigere potest, si ecclesiæ parochiales sunt vel diœcesanæ, aggregatio vero a Præposito Generali petenda est, ut ejusmodi Congregationes cum Primariis Romanis intimo nexu conjungantur.

2. *In diplomate Congregationis Bonæ Mortis:*

a) quando *Ordinarius loci* ipse extra ecclesias Societatis *erectionem canonicam perfecit*, spatiis vacuis hæc inscribantur:

In ecclesia Sancti *N.* . . loci . . . diœcesis . . . a Revmo et Illmo D. D. Episcopo *N. N.* die . . . mensis . . . anni . . . canonice erectam et pro aggregatione litteris nobis commendatam.

b) si *Præpositus Generalis* extra Societatis ecclesias cum Ordinarii consensu *erigit et aggregat:*

In ecclesia Sancti *N.* . . . loci . . . diœcesis . . . attentis Revmi et Illmi D. D. Episcopi . . . consensu ac litteris testimonialibus, quibus ejus institutum, pietas ac religio commendatur, canonice erigimus et.

c) In ecclesiis Societatis: in ecclesia Sancti *N.* . . . loci . . . diœcesis . . . canonice erigimus et.

In fine semper scribatur: Datum Romæ die . . . mensis . . . anni . . . prout in litteris indicatur, quibus Præpositus Generalis erectionem et aggregationem concessit.

OBITUARY

FATHER JOHN ALISTER MACDONALD

Father John (Alister Somerled) Macdonald, S. J., died on September 1st, 1907.

The *London Times*, in its obituary notices remarked: "One of the most distinguished Catholic Highlanders in Canada has just died in Montreal. Father John Alister Somerled Macdonald, S. J., is described as a grandson of Alexander Ranaldson MacDonell, 18th Chief of Glengarry. He was the only son of Roderick Charles MacDonald, Lieutenant-Colonel of the Castle Tioram Regiment of Highlanders, Chief of the Highland Society of Nova Scotia, and was consequently the grandson of Captain John Macdonald, representative of the Glenaladale branch of the great Clanranalds, who disposed of his estates in Scotland, to further the emigration scheme of his countrymen to America, in order to preserve to their posterity the integrity of the Catholic Faith".

Father John was born 1831, in the City of Tribes, Galway Ireland, where his father was stationed with the 30th regiment, of which he was then paymaster.

He studied for the medical profession, but while still a young man, he entered the Society of Jesus. He labored zealously for over thirty years in the Canada and New York Missions, and was highly esteemed by his brethern of the Society, and by the faithful amongst whom he worked, both rich and poor. He had applied for the Indian Missions of the North-West, but Superiors decided that his health would not suffice. He was a man of singular unworldliness—had a marked love for his vocation—hence he cherished special regard for the friend, who first made him acquainted with the Society. He was a zealous co-operator in the work of parish schools. Although, according to his worldly means he was a benefactor to the Society, he was never known to allude to his benefaction. If invited to visit persons of distinction on special occasions, he strove to make himself acquainted with local topics of the past, which he thought would interest his host. Hence his visits were remembered with pleasure and edification.

His kindness and charity were household words in his parish.

Four or five years previous to his death, he wrote to one of his brethern of the Society; "It is a great consolation to be able to say Mass—without that and the morning meditation life would be very wearisome".

His last illness was of three months duration. During life and especially at death, his chief thought was resignation and adhesion to the will of God.

He received Extreme Unction with great edification, following the prayers and signing himself with the Cross at the proper times. After the anointing, he nodded feebly to each of the community as they filed out of the room.

He was a real gentleman of the old type.—R. I. P.

BROTHER DOMINIC LEISCHNER

Brother Dominic Leischner was born in Alsace, February 6th, 1814. He received the ordinary common school education of his time, but never seemed to have acquired much skill in the nice details of work. One who knew the venerable Brother well, states, "that Brother Leischner could cut a swath in anything, but another had to follow to remove the wreckage and put matters into shape. The sight of plastered or painted walls never appealed to him. He would drive a spike into anything, whereon to hang his coat and hat. He was of the pioneer, the 'Dan Boone' type of man".

Brother Leischner spent some years in Switzerland. With his favorite tools, the axe, the grubbing hoe and the hatchet he was quite at home in its woods and fields.

On July 1st, 1844, young Dominic entered the novitiate at Isenheim as a coadjutor. During his four years stay in this happy place, whose memories he always fondly cherished, he was engaged in the congenial tasks of gardening, and farming, and the care of the cattle.

In 1848 Brother Leichner came to America, and during this and the following year we find him at the mission residence of Sandwich, Canada. Transferred in 1849 to Fordham, he became one of the pioneers of St. John's College in his position as cook and buyer. It was here he met again the beloved friend of his youth, Father Durthaler.

From 1852 to 1861 Brother Leischner was at the new mission of Fort William on Lake Superior, with Fathers Shoney and Duranquet. It was a wilderness of a place, and the good Brother was in his element, clearing the ground and putting up the rough buildings of a missionary station among the Indians. Father Shoney would often ask him, while engaged in such work: "Brother, did you say your beads?" and the answer always came back: "Do you think I could stay here without saying them". The good Brother and the Indians got along splendidly together. He was invariably kind to them, so kind in fact, that at times there was hardly anything left for the Fathers.

The years between 1861 and 1864 were spent at Guelph. Here he was a valiant assistant to Father Holzer in defending

the Church from the attacks of the Orangemen, an occupation very much to Brother's liking. This, however, was only an incident in his life at Guelph, his regular occupation being that of gardener and man of all work.

The following years of Brother Leischner's long and active and holy life were spent in Montreal, Quebec, West Park Novitiate, Woodstock, Keyser Island, Fordham, Frederick and again Woodstock, until his death. In all these places he worked diligently, humbly and with purity of intention, as dispenser, or gardener, or farmer, or as all three. It was at Woodstock he spent the last years of his edifying life. Even in his very old age he was always eager for work. When suffering from the disease which eventually caused his death, and he suffered most intensely at times, he would go to Father Minister and ask for something to do. Within a few weeks of his death he could be seen almost any morning or afternoon back of the college breaking stone for road-making.

But his old complaint proved too much for him, and to give him some relief from the violent pain he suffered, Brother Leischner was sent, May 5th, to the City Hospital, Baltimore. Here he underwent an operation at the advice of physicians. He rallied wonderfully for some days after it, but his years were against him, and the long span of his life came to an end. Full of merits and of years, Brother Leischner died with sweet resignation and joy, May 15th, 1908, in the 95th year of his age, and the 64th in the Society. R. I. P.

VARIA

AUSTRALIA—Within the last six months we have lost by death, three of our Fathers in this Australian Mission (our members total 118, according to this year's catalogue of the Mission); a serious loss, considering our small number and the ten houses (four colleges and six residences) which have to be kept suitably manned.

On the 3rd of November, 1907, Father Peter O'Flinn died at the age of 85 years, 38 of which he had spent in the Society. For a considerable period he labored *in vinea Domini* in San Francisco, where he was well known and highly esteemed. From California he came to Australia about 25 years ago, and during that quarter of a century he was an active and zealous *operarius*, and for a time Superior of a residence.

The next to die was Father Thomas Leahy, who, after a very brief illness, departed this life on the 11th of February, 1908. Born in 1846, he entered the Society in 1865. Before leaving Ireland for Australia, he had filled the office of Vice-President of University College, Dublin. In Australia, he was for some years Rector of St. Patrick's College, Melbourne.

On Easter Sunday, April 19th, 1908, Father Thomas Cahill died at the residence, Richmond, near Melbourne. He entered the Society in 1855, and shortly after his ordination, he was directed by his Superiors to proceed to Lisbon, where he studied Portuguese for six months, in preparation for the foreign mission of Macao, China. Before he left Portugal, he was able to hear confessions and to preach in that language. Father Cahill was a nephew of Dr. Cahill, who, in the middle of the last century was well known as a public lecturer in Ireland and the United States.

In the "Australian Messenger of the Sacred Heart" for May, Father John Ryan, Superior of our Mission, published a brief and clear catechism of the Pope's Decree on Marriage and Sponsalia. A correspondent, "Celibate", attacked him in one of the papers, and Father Ryan replied in an interesting letter.

AUSTRIA—*Innsbruck—Father Kolb's Address on the Press*—On April 23rd, 1908, Father Kolb gave a powerful address in the Stadtsaal on the press. Father Kolb, two years ago founded the Pius Verein for the formation of a Catholic press. He goes about Austria and Hungary giving lectures on the

press for the sake of his cause. The membership dues of the Verein are only two crowns (a little more than 40 cents) a year—one crown for the local and one crown for the central treasury. With this small contribution, the Verein is accomplishing wonders. The income from dues last year was about $70,000. This money was spent for telegraphic news from the chiefest large cities in Europe. Father Kolb hopes, later on, to have his agents in the United States. Catholic papers buy this telegraphic news just as they would from Reuter's or Lloyd's. The liberal press is chiefly Jewish in Austria and does harm past the telling against the Catholic cause. It is wealthy by Catholic subscriptions to anti-Catholic papers.

The gathering at Innsbruck was enthusiastic and large for a town of 30,000 inhabitants. The Stadtsaal was filled and held between two and three thousand. Father Kolb has all the tricks of the popular speaker and held the attention of his audience for an hour and a half. He showed them the harm done by the Jewish liberal press, and quoted from the Innsbruck papers to make good his point; then came the evolution of the workings of the Pius Verein, and the effects thereof. The fiery appeals were sandwiched in between stories and sallies of wit, so as to relieve the audience.

Father Kolb is a tremendous man with a tremendous voice. When he drove home his arguments by words that cleaved the air, and by fists that pounded the table, one felt the arguments were driven home for good.

CHINA—With regard to the offer, which a rich Japanese made lately of a large estate destined to become the center of the Catholic establishments in Japan, His Grace, the Archbishop of Tokio wrote: "The idea, however praiseworthy, will never become a reality, on account of the quality of the ground and its being situated in an unpeopled and far away district. Some considered the offer to be a speculation".

A rather large number of Japanese Catholics are seeking their fortune in Corea; and these are becoming a source of preoccupation for the missionaries who do not know the Japanese language. In 1905, a Japanese priest made a tour in the principal invaded districts. In 1906, more than two hundred immigrated Catholic families were reported. This helps to explain, how in certain districts of Japan the number of Catholics should have fallen off. — *Nouvelles de Chine, February, 1908*

BALTIMORE—*Loyola College—Tribute to Father Joseph Mulry*—On August 29th, Father Joseph Mulry, who for the past year had charge of the services in the Maryland Penitentiary was taken completely by surprise when Warden Weyler telephoned him in the morning that his presence was

desired at the Penitentiary. When he reached the institution the Warden conducted him to one of the reception-rooms where the committee of ten awaited him.

"Father Mulry", said the Warden, turning to the somewhat puzzled priest, "the prisoners in this institution have heard that you are going away after serving their spiritual needs conscientiously and faithfully for the last year. They asked my permission to tender you some little token of their regard, and I gave it most willingly—not only because it was a reasonable request, but we all feel that you are entitled to some token of the regard in which you are held by the inmates and officers of this institution".

Then convict No.——, the chairman of the committee, handed an umbrella to the priest.

"You have labored among us, Father", said the convict, "and you have helped us to bear up under the punishment meted out to us by the law. We want you to feel that while we are prisoners and wear this uniform, we are not lost to all feelings of love and gratitude. We thank you for the good you have done and the good you have tried to do. You hold the regard and respect of every prisoner in this institution, no matter what his color or religious belief. This is our parting gift to you—only a trifle, and yet we want you to feel that in giving it we are expressing our love and appreciation".

Father Mulry was visibly affected as he replied:

"I am going away, but shall think of you and pray for you that you be not discouraged either in this place or after you leave, in determining to make reparation for the past".

"Father Mulry made a great impression upon our prisoners", said Warden Weyler. "He has a great deal of magnetism about him and is young, earnest and, best of all, direct and sincere. These qualities appeal to prisoners, as well as they do to men and women outside the walls. Prisoners become very observant and almost in a flash they see whether those with whom they are brought in contact are sincere or not. They dont want to be preached at, but they want to feel that the clergyman is, expressing it in slang, 'next' to them, and not only to their faults and mistakes, but to their good qualities".

BOSTON. *Immaculate Conception Church. Indians at Mass.*—The fiftieth anniversary of the dedication of the Church of the Immaculate Conception was commemorated Sunday, August 23rd, by the celebration of a solemn high mass. An eloquent sermon was delivered by a Boston born boy, the Rev. Joseph J. Williams, S. J., who was heard for the first time in his native city.

The service was made more notable by the attendance of about 50 Indians, Mexicans, Cossacks and cowboys.

BROOKLYN. *Brooklyn College. Laying of Corner Stone.*—The interest of Catholics in the new college which the Jesuits have begun in Brooklyn was fairly evident from the crowd of 10,000 who assembled for the laying of the corner-stone of the edifice in June. The Vicar General, Mgr. McNamara, performed the ceremony. The Rev. Terence J. Shealy, S. J., representing Fordham University and St. Francis Xavier's, New York, was the chief speaker. He was followed by Secretary of State, John S. Whalen, Vice-President John Green, of the Board of Education, Supreme Court Justice William J. Carr, Borough President Bird S. Coler, Comptroller Herman A. Metz, and the Rev. J. F. X. O'Conor, S. J., President of the College. A letter from President Roosevelt conveying his good wishes, and a telegram conveying the blessing of the Pope, were read.

The pioneer members of the faculty of Brooklyn College are now permanently located in their residence on Carroll street, near Nostrand avenue. Six Fathers, four scholastics and four lay brothers compose the community. Father J. F. X. O'Conor, S. J., is Superior and President of the college. His appointment dates from October 31, 1907.

CALIFORNIA—ROCKY MOUNTAIN MISSION. *The New Foundation in Santa Barbara.*—One of the most important official diocesan announcements made by Bishop Conaty recently, is that of the establishment of a foundation by the Jesuit Fathers in the diocese of Monterey and Los Angeles and their appointment to the charge of the parish of Our Lady of Sorrows at Santa Barbara. Very Rev. Robert Kenna, S. J., formerly President of Santa Clara College, has been appointed rector and took charge on Sunday, August 23rd.

"Ill health of the Rev. P. J. Stockman of Santa Barbara has forced him to ask the Bishop to relieve him from all parish responsibility. At a meeting of the Diocesan Consultors held recently in Los Angeles, Father Stockman's intention of resignation was presented, and it was unanimously voted to invite the Very Rev. George De La Motte, S. J.. of Portland, Oregon, Superior of the Jesuit missions on the Pacific Coast, to make a foundation of the order in the diocese, and to have his Fathers assume charge of the parish of Our Lady of Sorrows of Santa Barbara. Father De La Motte was invited to meet the Bishop and he was pleased to accede to the request and forwarded to the General in Rome the official letter of the Bishop and Council. The approval of the General and Congregation of Propaganda has been obtained and the Jesuit Fathers will assume charge of the parish of Our Lady of Sorrows of Santa Barbara. Father Stockman's resignation takes effect on the coming of the Jesuits to Santa Barbara.

The advent of the Jesuits into the diocese will meet with the hearty approval of all who are interested in diocesan development, and the parish at Santa Barbara will give them opportunity for effective foundation. The mission work of the diocese has been shared in large part by the Jesuits, who have always been ready to help in the different parishes of the diocese, and now that they have become a part of the diocese organization, it will be much easier for them to still further assist in the work of the missions and retreats''.—*The Tidings, Los Angeles.*

Santa Clara College. Father Jerome Ricard Predicts the Weather by Reading Sun Spots.—Father Ricard explains his method of predicting weather by reading sun spots as follows:

A seven-year period of solar observation has been convincing, beyond the possibility of a rational denial, that, when sun spots, or groups of them, are approaching the western limb of the sun, being, say, four, three or two days from it, new low pressures, which are coincident with warm waves, become visible on the weather map, so far as concerns the Pacific States. When they become very near the western limb and disappear, a new high pressure, making an area of cool or cold weather, becomes visible.

A new low area, with its invariable companion, the new high area or the old one modified, constitute a 'meteorological distance''.

In order to foretell disturbances about a couple of weeks ahead of time, we have only to watch the surface of the sun carefully—which we do here every day by taking a photograph or a hand sketch of the surface.

Apply to the photograph or the sketch the usual methods for determining the necessary latitudes and longitudes, and one can find when the spot or group of spots should disappear. That will be the date of the arrival for the cool wave; three, or at the most four, days previously will mark the entrance of the warm wave.

There is a somewhat easier way: After learning for how many days a spot has been on, subtract that number from 12½ days, the period during which a spot passes across the visible solar hemisphere. The balance is the time for the cool wave to set in, with the warm wave calculated as I have suggested.

By forecasting disturbances on the Pacific slope we forecast for all the United States. We have only to alter our dates, storms taking from four to seven days to cross the continent. A few storms, however, mount up from the gulf of Mexico, and, strange to say, they coincide very much with those which land on the Pacific slope.

The method is infallible. The reason it was not found before may be that solar observers have thus far greatly busied

themselves more about the nature of sun spots and their magnetic effects, leaving meteorology quite out of sight, as too complicated and mysterious a subject for the mind of man to contemplate.

Montana. Fort Belknap, Harlem. A Missionary's appeal to a Friend.—I am an Indian Missionary in the far West, just starting to establish a Catholic Mission for the Assinaboine Indians. The thing sounds allright, but in reality to start a Mission is a very difficult task.

I washed my dishes this week three times after 9 P. M., after having worked the whole day very hard. My hands are full of blisters and wounds caused by heavy manual work. You must understand the situation where the man must be everything, pastor, sacristan, his own cook, care for his horses, haul and chop wood for cookery, do all the washing, and besides trying to convert Indians, build chapels, house, stable, and dig a well for drinkable water. For money I would never work so hard and I believe no one else would; but for the establishment and exaltation of our Holy Mother the Church, a man can never do too much.

With two Italians, who did not know much carpenter work, I built a chapel, which was a simple log-house before. This log-house was taken apart and moved on wagons 45 miles. Sand and stones for the foundations, I had to haul with my spring wagon. What a misery to build with no means. Now, the chapel is under roof, but that is all. I, myself, did the white-washing and fastened together a kind of an altar. I have no bell for the church, no lamp for the Blessed Sacrament, no incense to incense the grave or the dead body of a good man who died after receiving the Sacraments; no procession cross, no bookstand for the Missal, no kneeling benches; no fount for holy water, no pictures for the bare walls. Still I am happy to have this poor little chapel, and not to be compelled to say Mass in a dirty Indian tent, on a box, or on a wagon-seat, as it happened before I had my poor chapel.

And my house which is joined to the chapel! It is 12 ft. long and 12 ft. broad; only the outside is finished. But do not come upstairs, under the roof, where my sleeping and writing room is—no inside walls, no ceiling, an old broken table on which I write this letter, no chair. I sit on a box; my bed is as poor as it can be: a big cheese-cloth sack, filled with dry, sticky hay, a few blankets, and there I seldom had a good sleep, being bothered all the night by swarms of mosquitoes.

On the feast of St. Peter and Paul, I dug a well, pulling with a rope the dirt from the considerable depth of 20 feet. My hands were sore all over and my arms so tired that nothing gave relief. All this is bad enough, but the real work among the Indians, is learning their language, patiently bear-

ing their insults, being kind to those who tell me openly to shut up and leave their land, not getting angry when no one minds your call to service on Sundays. These are great difficulties in the beginning. Jesus, Our Lord, had patience, also with the Jews who were not wild pagans.

The Indians would let me starve. In such a situation Imust seek help from my friends to furnish my poor chapel with the most necessary things. And if some friends would supply me the means, I would have a Catechist to help me in converting the Indians. I know from South Dakota, where I have been working three years, that these Catechists help the Missionaries wonderfully, but here in my new Mission I have no means to pay such a man the small sum of $10. per month.

CANADA. *Dedication of Shrine on Martyr's Hill.*—Archbishop O'Connor, of Toronto, Canada, recently dedicated the little chapel lately erected at the shrine on Martyr's Hill. The shrine marks the spot where the Jesuit Fathers Breboeuf and Lalemant fell at the hands of the ferocious Iroquois in the year 1649.

Quebec. A Notable Tribute. During the ter-centenary of Quebec, the Canadian Methodist ministers made an address to Lieutenant Governor Jettè, in the course of which they referred to the early Jesuit missionaries in these terms: "In them we have a rich inheritance of Christian devotedness. We recall the glorious motto of these men, to which they were unflinchingly true, 'Ad Majorem Dei Gloriam', and we unitedly honor their passionate charity and their enthusiastic love for the souls of men". Which goes to show that the Jesuits are not such dreadful people when you get to know them.

CEYLON. *Rev. D. Murphy, S. J., writes from Galle:*—We need English, or still better, Irish, aid very badly here, especially for college work. We have now a nice college of some 300 dusky lads—and my poor self the only Paddy! We have white boys, chiefly of Dutch descent, called Burghers, and yellow boys—Singhalese and Portuguese,—with many black boys of Tamil blood. The latter are industrious when made to be, and by nature very gentle and obedient.

The Eastern memory is very good. The mind is acute but lacks reasoning power. All these qualities of mind and character are improving under European education.

Lying and theft seem a second nature to young and old here—quite shocking at first. But our boys quickly learn that "honesty is the best policy" in word and deed; so I find them now truthful and honest when they find both esteemed and rewarded; while the opposite bring punishment and disgrace. Amongst my 300 boys I have not had for many

months a complaint of loss of books (stolen), which was quite a plague formerly. Our Catholic boys have much piety.

At games we do well. The college holds the championship for football over the Buddhist, Anglican, and Wesleyan colleges—past and present. The Aloysian club holds the football championship of Galle. Aided by four old boys the college played an excellent team of eleven English officers and men from H. M. S. Sealark; and after a hard hour's game the match ended in a draw; and our English opponents acknowledged that Ceylon boys can play a splendid game. Of course all this makes our lads proud of their college, and fosters *esprit de corps*. The evenings are quite cool enough for Association; but Rugby cannot flourish in the tropics.

An English theosophist has revived the Buddhist College here in Galle, which was almost dead four years since, having sent nearly all its pupils to us. Our boys though Buddhist grow with Catholic ideas and principles. If we could only gain the parents' permission many would become Catholics. We must wait and pray, content with those we do gain.

I like Ceylon's climate better than Ireland's. We have no winter, nor is the heat too great; a fresh land or sea breeze constantly blows.

I hope some more will come to us from Mungret. The East has greater need of English speakers.—*Mungret Annual, 1908.*

CHINA. *Rev. W. Doherty, S. J., writes from Zi-Ka-Wei.*—The town of Yen-t'ou is situated in the district of Soutsieu in Kiang-Nan. This town is the center of a large Christian district, and a missionary Father is stationed there. This Father, who came there some three years ago, had a good foundation upon which to build his "chrétienté," for he found on his arrival some 480 Christians, with 200 catechumens.

He set to work with his whole soul. God so blessed his efforts that last summer he could count 1,600 already baptized and from 8,000 to 9,000 preparing for the sacraments. He told me he reckoned on having around him in the autum perhaps some 12,000 catechumens. The number of Christians would be much larger, were it not that the necessity of ensuring constancy and solidity renders a certain delay imperative.

The people of this district are simple and sturdy in character, and afford a splendid field of apostolate for the missionary. Few pagodas are to be seen, few bonzes to be met with; ancestral worship, together with some other superstitions, are the only obstacles to conversion.

The brigands are numerous in this poor country. We all must live somehow, and so when there is nothing more to

eat at home off they go to plunder their neighbours. In some villages everybody is a brigand. It appears to be a habit very difficult to uproot, and presents an almost irresistible attraction to them. All the towns are protected with earthen enclosures, frequently too with a trench and battlements. The watchers blow their long horns or beat the tam-tam to let the brigands know they are on the alert. The gates of the town are closed at night; still plundering is of frequent occurence. Sometimes the brigands even take advantage of a great fair day and carry off all to be found in the market, including mules, asses, and oxen.

One of our Christians last year found himself thus set on in his home. He himself killed five of his assailants. All his relatives of the same village had been tied to prevent their coming to his help, Fortunately, the sound of the pistol shots reached the neighbouring village and relief came. The sub-prefect of the town congratulated him on his heroic defence; since then, however, our Christian has lived in dread of a reprisal. As he is in easy circumstances he has erected, like many of the leading men, a tower where he can sleep at night and keep watch over the surrounding country.

The Fathers are, as a general rule, on capital terms with the leading men, and often too with the mandarins, who frequently refer to their arbitration disputes between pagans and Christians. Some of the leading men themselves are Christians or catechumens. These latter would be more numerous but for the wretched opium smoking which is the plague of the district.

I wish you could see how the good people pass their Sunday here. The Christians often travel distances of between twenty and fifty miles for Sunday Mass; they must set out one or two days beforehand; often they come in groups of from thirty to one hundred persons travelling on foot over bad roads. They begin to arrive on Saturday afternoon at one or two o'clock. As they come they go and pay their respects to the Father, striking their foreheads against the ground; the Father, of course, gets from them the news of their district. In case of the more important villages, the catechists bring the people and give the Father all information as to how things are passing in the villages.

The Father passes the evening till ten or eleven o'clock thus, receiving those who arrive, and hearing their confessions. All these good fellows remain up late chatting, and when at last they are tired out off they go to sleep where best they may. They stretch themselves on straw, in the school, in the shed, in the stable, or in the open air if the weather is fine. About five in the morning the bell is rung; all dress; confessions begin again, and at about 6.30 a. m., morning prayers are recited. Then there is recitation of the catechism—an interesting thing this recitation. Imagine all the women calling out—"Who made you"? and the men an-

swering, "God made me". "How many Gods are there"? "There is but one God", etc, In this way the whole catechism is gone through in a few Sundays. During Mass which is at seven a. m., they recite their prayers aloud. Usually the church is too small, and then an altar is hastily erected outside. During the sermon everybody squats down on the floor. When Mass is over at about 8.30 a. m., the men withdraw and the women remain to greet the Father. He enquires how they are getting on, sees if they come regularly, scolds defaulters, etc. After breakfast all come district by district, each district led by its catechist to salute the Father. They make two salutations if they had holy communion, the second one being to thank the Father. This defiling past often lasts three or four hours. At about two or three o'clock p. m., the Father can take dinner. During the evening and oftentimes well into the night, he continues to receive visits, listening to all those who have matters to treat of or difficulties to lay before him. Such are these good people and the life they lead—a people surely worth toiling and suffering for.—*Mungret Annual, 1908.*

ENGLAND. *Men's Retreat at Marple.*—The elasticity, the progressiveness and the Catholicity of the spirit of the Church, which adapts itself with such efficacy to meet the need of every age and clime, received a most interesting illustration last May at Marple.

The popularization of the Exercises of St. Ignatius, the attempt to bring these spiritual retreats, which have wrought so much good in individual souls in the past, within the reach not only of our professional classes and business men, but also of our artisans, is certainly a very admirable example of the fertility of the Catholic Church in its methods of meeting the varying needs of humanity. It is but a few years since the first of such Houses of Retreats was opened in Belgium, and already some nine thousand working men make these retreats there every year. The movement in the introduction of such institutions into England only began to make itself felt within the last couple of years, and last May, the first such House in the North of England, began what promises to be a most fruitful career by its first retreat. St. Joseph's is situated at Compstall, about twenty minutes' walk from Marple and ten miles from Manchester. It is a fine house in a spacious, well-wooded grounds in the heart of a beautiful country, with bracing air and a charming landscape view across the valley in which the villages of Marple and Compstall lie. The House was engaged by the Jesuit Fathers only last April, but as the Rev. Father Superior was anxious to get to business at once, though the furnishing was still incomplete, the opening retreat was advertised for the 21st of May. Applications for all the space available for the first retreat came in at once and work was begun on the night of May 21st. There were

fourteen places and they were filled by men from Preston, Blackburn, St. Helens, Chorley, Stonyhurst, and other parishes. They included a liberal variety of trades. Carpentry, painting, bricklaying, the cotton mill, the glass factory, the railway works, book-keeping, and the solicitor office were represented; whilst the Post Office sent a postmaster, and a Lancashire City Council one of its leading Aldermen.

The Men's Retreat at Stonyhurst.—"Thank God"! I heard one say, "this is the beginning of a new life". "I shall come next year", was the general verdict upon the Retreat. "Why can't we have more of this"? said another. "I see everything now in a new light". "Are you tired"? Father Lester asked a group of men. "Tired"! they exclaimed, "no, we are ready for more". Such is the general impression upon this really wonderful work. Thanks to the most careful organization by the Accrington Sodality Council every little detail was seen to and nothing forgotten. It may be of use to those who are interested in the great work of men's Retreats, or Retreats for the People as they might well be called, to give a little account of how this Retreat was organised. The magnificent work in Belgium was instanced with the immense success in every case which followed. Letters appeared from the men themselves asking "why cannot *we* have Retreats"? "*We* are in the thick of the fight; we are immersed in dangers to our Faith and even more to our morals; the atmosphere of all public works in our great industrial towns is infidel and immoral, and yet we have nothing to counteract its influence. It is not so much the upper classes but the middle classes that need help, and especially men." All were agreed that it was wanted; that it would do untold good—but it seemed surrounded by insuperable difficulties. I, myself, spoke to many experienced and holy priests, and they seemed to have little hope of success in England. In the first place, people said, England is not Belgium, we have not the numbers. Then how is the thing to be financed? In Belgium rich or well-to-do people put down so much money to provide a fund upon which to work from. Then there is the even greater difficulty of the house. Finally, would the men come? It seemed to many a grand idea, but nothing more. Well, I have the honour to be a member of the Accrington Men's Sodality of Our Lady, and so I can say how all these difficulties were overcome. We meet every Friday for the Sodality Benediction, and at this meeting our Father Director, who has one great idea—the formation of an enthusiastic and holy body of men Sodalists—hammered away at the Retreat work week after week. Father Plater's little pamphlet was distributed far and wide. Here something happened that was unexpected. The men took the question up with so much zeal that it soon became evident that nothing was

wanting on their side. A general meeting of the Sodality was called, and one after another put this question to Father Lester: "Can you guarantee us a place to make the Retreat in if we get the numbers"? For some time Father Lester could not. I remember him saying to me. "I am in a difficulty. I never expected this". The difficulty, however, soon vanished. Father Lester appealed to the rector of Stonyhurst, the Very Rev. Father Bodkin, and laid the case before him. Forty men were willing to give up half their annual holiday if only they could be accommodated. The rector responded in a manner worthy of the great college. "*We cannot*", he wrote, "*refuse them*". We will not count the trouble or the cost. Tell them they are most heartily welcome. Let the Sodality be responsible for all the organization of the Retreat and invite the Father whom they prefer to give the Exercises". From this time forward everything went rapidly on. In a short time Father Lester had to apply for ten more rooms: then ten more, and again for ten, bringing the number up to seventy. The list was closed at this splendid number for want of more accommodation. The financing of the Retreat was admirably carried through by opening, some months ago, a "Retreat Fund", into which those who intended making the Retreat paid every week. The total cost of the Retreat was 15s. per head. This sum the men themselves determined to pay. Such is in short the history of this great Men's Retreat. As arranged, the whole party drove from the Sodality club rooms, Accrington, and arrived at Stonyhurst at 6.30 p. m., on Saturday, August 8th. On leaving the Sodality Hall, the whole party sang "Faith of Our Fathers", much to the admiration and astonishment of the neighbours. The Retreat opened at 9 p. m. on Saturday. Each one was provided with a large private room. The Meditations were given in the boys' chapel,and meals were taken in the boys'refectory. Nothing could surpass the kindness of the rector, the Fathers, and the Brothers. We wanted for nothing. We were made to feel that we were perfectly at home. Our very warmest thanks go to the Father Minister, the Rev. J. Robinson, for his constant thought and attention. If the men were enthusiastic about their reception I am told that the Fathers of Stonyhurst were equaly pleased with the men. "I could never have believed it" said Father Power. "I have never seen such devotion, such zeal and enthusiasm". No doubt he was not thinking of his part in the matter. We did not know before what the "Spiritual Exercises of St. Ignatius" were. Father Power held us spellbound. He made us see as we have never seen before. The meditations on the Passion of Our Lord, as one said, made us "feel what sin is". That the men were in deep earnest was seen from the fact that every day almost the whole body received holy communion. The order of the day left us very little time, but

this did not seem enough for us. The chapel early and late was occupied by devout visitors for private devotions. The Sodality Choir conducted the services as they do at Accrington, and the singing at Benediction was most hearty. The Sodality organist, Mr. J. Birtwistle, was quite at home on the beautiful organ in the boys' chapel. The Retreat closed on Wednesday morning with Mass of thanksgiving and general Communion, all the Sodalists wearing their Sodality sash. Father Power gave the Papal Blessing as usual for those who make the Exercises of St. Ignatius. After breakfast we all assembled to be photographed by Brother W. M'Keon, and it is intended to enlarge this and present it to the college as a memorial of the first great Retreat for Men at Stonyhurst. At 12 o'clock we left to drive back to Accrington. We made the air ring with three hearty cheers for the rector of Stonyhurst and the Fathers, and then for Father Power. What are my impressions? I cannot express my feelings. I thank God. I thank Our Lady to whose Sodality I belong. I can only say that I begin life again. I knew from experience what an untold blessing Our Lady's Sodality has been in Accrington. I have seen men with tears in their eyes as they looked at the line after line of old and young men going so reverently up to to Holy Communion month by month, but this Retreat has put the crown upon the work. I said to Father Lester during the Retreat, "are you satisfied with us"? and he said, "satisfied! I am proud of you". There is only one thing we ask of Father Rector, and that is "may we not come again"?

Some important letters concerning the work of these Retreats.

Letter from Father General of the Society of Jesus.

Rome, March 19th, 1908.
Feast of St. Joseph

Rev. Father in Xt.
P. X.

With the utmost satisfaction and consolation do I hear that the project of Workmen's Retreats is about to be organized in England.

Nor can I think of any work that may be more for the Glory of God, the good of the Church, and the salvation of souls, or more proper to our Society.

Most cordially then do I bless this excellent work, the house or houses which shall be established for these Spiritual Exercises, and all who shall take any part in or help towards these same Exercises; and I pray earnestly that God may bless, through the merits and intercession of the Glorious Patron St. Joseph, this work in the same remarkable and abundant manner in which He has manifestly blessed it in Belgium, Holland, and elsewhere.

Commending myself to your Reverence's Holy Sacrifices and prayers,

Your Reverence's
Servant in Xt.
FRANCIS XAV. WERNZ, S. J.

R. P. RIC. SYKES,
Præp. Prov. Angl.

Extracts from the Bishops' Letters to Father Provincial.

BISHOP OF SHREWSBURY.

His Lordship desires me to thank you for your kind letter and memorandum with reference to Retreats for Working Men. He thinks it a most excellent project, and one calculated to do an enormous amount of good in this country. He gives his heartiest approval and blessing to it, and will do all in his power to help on the excellent work in this diocese. If the Hall you mention is on the Cheshire side of the Marple mission, his Lordship most willingly gives his entire and whole-hearted approval, and feels grateful that such a noble work for souls should start its career in this diocese.

BISHOP OF SALFORD.

His Lordship desires me to acknowledge the receipt of your letter, and to say that he learns with the greatest joy that you are soon to realise a project which he has long had at heart . . . and thanks God that your Reverence has been inspired to undertake the work on so large a scale.

He warmly approves and blesses your undertaking, and hopes that a large number from this diocese will avail themselves of the opportunities you afford at Marple.

BISHOP OF NOTTINGHAM.

A thousand blessings from my heart, and a thousand thanks. It is a splendid idea, and I pray it may bear,—it should—an abundance of fruit. Anything that may be in my power to help shall at all times be done *con amore*.

BISHOP OF LIVERPOOL.

I think your idea of Workmen's Retreats an excellent one, and should do much good. It has my cordial sanction and blessing.

Letter to His Holiness Pope Pius X.

(Translated from the Italian)

Most Holy Father,

At the initiative of the Fathers of the Society of Jesus, with the approbation of the Very Reverend Father Gen-

eral, and with the cordial encouragement of the Bishops concerned, a start has been made towards the establishment in England of certain Houses of Retreats for workmen, as has been done elsewdere with excellent results.

The undersigned Father Richard Sykes, Provincial of the Society of Jesus in England, with a view to the promotion of so salutary a work, humbly supplicates your Holiness that you will deign to grant a special blessing to all those who contribute in any manner towards the desired end.

In the firm trust that my humble prayers will be graciously heard, prostrate at your Holiness' feet and kissing them, I am,

Your Holiness' most humble and devoted son,

RICHARD SYKES, S. J.

The Holy Father's reply is written in Latin with his own hand, at the foot of the above letter:

"Commending this salutary design, while We render the fullest thanks to its originator, We very lovingly bestow Our Apostolic Benediction on all those who contribute in any way to the holy undertaking,

PIUS PP. X".

Rome, March 21, 1908.

—*Letters and Notices, July, 1908.*

FRANCE. *The Jews and the Jesuits.*—As every one knows, Drumont, the editor of *La Libre Parole*, is a furious anti-semite. Some one said that the Jesuits were the founders of *La Libre Parole*, and were the originators of anti-semitism. Whereupon Drumont writes a letter to Père du Lac, the gist of which is as follows: "That I have been excessive in the article which M. Salmon Reinach complains of is possible. But I am not a saint. Between writing articles and fighting duels, and being haled to court it is no wonder that I sometimes am lacking in serenity and calm. But between you and me, my Reverend Father and friend, I am sure that on the day of judgement, God will be more indulgent to my vivacity, which is sometimes a little passionate, than to the smiling indifference of some of your students who, loaded with the gifts of good fortune, are never tempted to make the slightest effort for the cause of Christ. At all events, that I have not controlled myself will prove nothing against what M. Odelon himself admits, viz., that the Jesuits have *not* contributed a centime, or a maravedi, or a pfennig, or a fifrelin for the foundation of *La Libre Parole.* The Jesuits count for nothing in anti-semitism, of which I do not think they sufficiently appreciate the social importance. To say that anti-semitism is the work of the Jesuits is a false and mendacious legend which the Jews put into circulation because they feel that the second wave is coming of which Leon Daudet speaks". What that second wave is Mr. Drumont does not tell us.

Georgetown University. Change of Rector.—Rev. Father Joseph Himmel was appointed Rector of Georgetown University, August 27th, 1908.

HAVANA. *The Belen Observatory.*—From a long article of the *Pall Mall Gazette*, we extract the following.

The College of the Jesuit Fathers at Belen, in Havana, is famous not only as the principal educational institution in the West Indies, but also on account of the very important and valuable Observatory which is supported there to the immense benefit of the commerce and navigation of the Gulf and the Caribbean Sea. Just as the progress of sanitary and medical science has been the means of avoiding and even preventing the yellow fever in these parts of the world, so the advancing study of meteorology has enabled precautions and defence against the cyclones and hurricanes which are so frequent and disastrous.

This year the Observatory celebrates its Jubilee. Since fifty years ago the Fathers have been taking exact readings of barometers and atmospheric conditions, and during thirty years they have devoted themselves to the study of hurricanes and perfected the science of forecasting them with an exactness which is almost miraculous. People in North America and Europe have little idea of the force of these storms, nor of the immense damage which they bring in their track. On October 24th, 1768, a terrible hurricane fell on the city of Havana, which resulted in the wreck in the bay, one of the safest in the world, of more than seventy vessels. In the same month of 1846 another of particular violence struck the city; 1,878 houses were totally destroyed, 5,051 were partially ruined, 235 ships were wrecked in the bay, whilst 48 sustained serious damage, 114 persons were killed and 76 wounded. Compare with this frightful disaster the record of a hurricane ef equal violence which visited Havana in December 1906. The trees in Havana were blown down; only two small schooners were wrecked, and a few houses on the sea shore were blown down. The total of lives lost was twenty five. And this considerable decrease in the damage wrought by the hurricane was entirely due to the telephonic and telegraphic notices sent out by the Fathers before the storm had approached the island.

It is claimed by the admirers of the Jesuit Observatory that it is far superior to the Washington signal service, of which there is a station in Havana. Proof of this was given at the time of the great hurricane which devastated the town of Galveston in 1900. The signal service announced that the storm had expended itself in the upper Atlantic. Father Gangoitti sent out cable warnings that the cyclone would pass over Texas; and, as he predicted, the hurricane struck Galveston, entirely destroying a large section of the town. Afterwards the exact course of the storm was com-

pared with the charted forcast of the Belen Observatory, and there was not found the slightest divergence in any particular. The Belen reports are sought throughout the two seas from Texas to Barbadoes, and their utterances are regarded as those of an infallible oracle. Looking through the old files of Cuban newspapers one is struck with the great respect and reverence with which the work of the Observatory was regarded. Steamship companies, cable companies, chambers of commerce, ships' masters and planters all seem to have joined again and again to offer their thanks to the Fathers, whose work has resulted in an incalculable saving of human life and of property. Under the rule of Spain, no ships of the Government were allowed to leave the harbor of Havana until the Observatory reported that the weather conditions were likely to be good. The earliest known forecast dates from 1875. In 1876, the captain of an American ship, the Liberty, disregarded the warning signals, and the ship was lost in the track of the storm with all but two hands.

For the many years that the Observatory has been performing this great work it has never received a penny of compensation. It has never asked for a "peseta". The Chamber of Commerce and the great steamship lines have contributed an annual sum to defray the cost of the cables from the Windward Isles, and the Western Union and the English Cable Company have passed all weather telegrams without charge for very many years.

HOLLAND. *House of Retreats, Venlo.*—The House of Retreats at Venlo, the corner-stone of which was laid by Rev. Father Swart, Provincial, June 9, 1907, was solemnly blessed June 4, 1908, by Mgr. Drehmans, Bishop of Ruremonde. Besides Father Provincial, there were present a committee of distinguished persons, members of the first and second Chambers, representatives, and others. This committee bore all the expenses of buying the ground, of the building and its furnishing. This is the first house opened in Holland for retreats to men. It will be especially for the use of the diocese of Ruremonde and a part of the diocese of Bois-le-duc. It has more than 60 rooms for the use of retreatants. The site of the building is superb, overlooking as it does, the town of Venlo, and the valley of the Meuse. Every week there will be one or two retreats given.

Extracts from a letter of the Rev. U. Heinzle —The house or castle of Wynandsrade belongs to Baron Pius von Bongart, who has his lordly residence at Paffendorf, near Cologne. The entrance, which is crowned by a tower, bears a Latin inscription of the year 1719. At the expulsion of the Society from Germany in 1872, the Baroness generously handed it over to us, that we might use it as long as we wished. In it the Rhetoricians found a home for 22 years, viz. up to the

year 1894, when they were transferred to Exaten. The castle became, then, the tertianship of the German Province, which, since the year 1876 had been at Portico, Lancashire, England. The transfer of the Rhetoricians to Exaten in 1894, was made possible by the opening in that year of the new St. Ignatius' College in Valkenberg for Philosophers, and, a year later, for Theologians, who came from Ditton Hall, near Liverpool.

Since 1903, the Rhetoricians at Exaten form one large community with the novices, who lived at Blijenbeck; a second novitiate, however, was opened in 1896, at the house of retreats of Tisis, near Feldkirch.

The three houses, Exaten, Valkenberg and Wynandsrade, with the college at Sittard, are situated within the southern portion of the province of Limburg, which is almost entirely Catholic.

With the approval of Very Rev. Father General, Rev. Father Provincial is putting into execution the plan of giving up Wynandsrade altogether and of joining the Tertianship with the house of Rhetoric, at Exaten. Valkenberg will remain the house of Philosophy and Theology, whilst a new Novitiate and a house of retreats will be built. Towards the end of February, a large tract of land, 8½ hectares (80.400 sq. metres=21.003 acres) was purchased in the little town of Heerenberg, near Emerich, on the lower Rhine, and on Dutch territory. The spot where the structure is to be raised, is situated on the bank of the canal, which forms the boundary line between Germany and Holland. The place commands a view of the town of Heerenberg, with its beautiful Gothic church and the castle of the Prince of Sigmaringen with its magnificent parks ever open to the public. The location is simply ideal for a house of retreats. One can easily reach Emerich by street car in 20 minutes and can there make connections with the principal cities of the great dioceses of Cologne, Münster and Paderborn, whose Catholic population exceeds 5 millions, including 4,000 priests.

Great hopes are entertained for this new house of retreats. It would be risking one's reputation as a prophet to state, that greater success will be obtained here than at Feldkirch, where, during the past year, 1907, for instance, 1,928 retreats were given; 834 to priests, 1,094 to laymen; of these 1,094 retreats, 44 were given to members of the higher classes of society, 36 to university students, 299 to students of gymnasia, 345 to young men, 277 to men and 93 to workingmen. In Germany these retreats become more and more popular, especially among the working-classes. There are houses of retreats in several cities. At Trier, the Sisters of St. Joseph arranged two stories of their convent for women-retreats and, from 1890 to 1907, the Exercises were given 151 times (95 times by our Fathers), and were attended by 9,626 women.

In the year 1900 the same Sisters of St. Joseph, purchased a home for men-retreats, where Ours, during the past 6 years, gave the Exercises 54 times, with the total attendance of 2,125 exercitants, mostly workingmen.

I commend these and all the other Apostolic labors in the Fatherland to your prayers and to the prayers of your brethren.

India. *Calcutta. Death of Father Eugene Lafont*—Father Eugene Lafont died on May 10th, 1908. He was born on March 26th, 1837, and had completed his 71st year of age, nearly 54 of which he spent in the Society of Jesus, and about 43 in India, not deducting the two years which were given to him in Europe at two different epochs; the first occasion being after a severe illness in 1887, and the second, for scientific purposes, at the time of the last Paris Exhibition.

With him disappears a name known throughout India, and an influence which reflected on St. Xavier's College, Calcutta, and, we may say, on the Mission in general. He owed his name to his knowledge of experimental Physics and his unequalled power of popularising science. He arrived in the country in 1865, when little was heard and less known of Physical Science. As soon as he succeeded in gathering the first instruments for his "Museum"—as he liked to call his laboratory—he began lecturing and gained the name of "The Father of Science in India." As his fame extended, public opinion endowed him with the reputation of an authority on every possible subject, even on such matters as never attracted his attention for a moment. He was appointed Rector of the College—whose name he had so greatly helped to enhance—on November 7th, 1873, and held that position officially till the 1st of January, 1879, but his illness had compelled him to go to Europe on November 28th, 1878. Later on, November 23rd, 1901, he was made Rector again, and remained at his post till December 12th, 1904. During all these years, till his health broke down, even during his Rectorate, he was entirely in the work of his life, the Physical Laboratory of St. Xavier's College, and the teaching of experimental Physics. We say entirely, yet as vicar of St. Thomas' Church, from 1876 till 1900, he found time to deliver those sermons of his which always attracted, even non-Catholics, because he had such a forcible way of driving into the mind of his hearers whatever subject he choose to preach on.

In his numerous lectures, in and outside of the College, in the pulpit, as well as in society, Father Lafont could always be interesting, and he was a great favorite with all the Viceroys, Lieutenant-Governors, and other high officials that passed through India during his long career. His great activity enabled him to find time for work beyond

the walls of St. Xavier's College. When the late Dr. Mahendra Lall Sircar founded the Indian Association for the Cultivation of Science, Father Lafont effectively aided Dr. Sircar to make the Institution a success. For nineteen years he gave weekly lectures in the hall of the Association, of which he remained till the end the senior Vice-President. In the Calcutta University, of which he was made a Fellow in 1877, he was always an active member of the Senate, repeatedly he was appointed on the Syndicate and President—or Dean, as we now say—of the faculty of Arts. Since many years he was an Associate Member of the Asiatic Society, and was chosen a Foreign Member of the Institution of Electric Engineers.

In recognition of his services, on the recommendation of Lord Lytton, he was created, in 1880, Companion of the Indian Empire, and, through the kind offices of Lord Dufferin, he received the decoration of "Officier d'Académie de France." His own King, Leopold, as a mark of high esteem, made him in 1898, a Knight of the Order of Leopold. Finally, Lord Minto recently bestowed on him the honorary degree of Doctor of Science.

To Father Lafont St. Xavier's College owes its meteorological and solar observatory, and, above all, its fine Physical Laboratory, second to none. For the latter and, we may say, in the latter, he lived, and when age compelled him to abandon his dear work, it was felt by all of us that the end was near. Yet what strength was left he devoted to the very last to that other work, in which he also excelled, the preaching of the truths of religion.

In the great loss which affects the Bengal Mission and the cause of religion, it is consoling to receive numerous tokens of sympathy through the newspapers, the letters and telegrams from his numberless friends. Among the latter the first came from His Excellency the Viceroy, who on Sunday wired to his Grace, our Archbishop as follows—"I am much grieved to hear of Father Lafont's death. Pray accept my sincere condolence on the great loss you and the whole Roman Catholic Communion in Bengal have suffered." At the same time the Private Secretary wired to the Rector of St. Xavier's College, "I am directed to inform you that the Viceroy is much grieved to hear of the death of Father Lafont and to convey His Excellency's sincere sympathy with all ranks of the College."

On Monday his Grace the Archbishop received the following letter from the Lieutenant-Governor:—"My dear Archbishop, I have heard with great sorrow of the death of the Very Rev. Father Lafont, who has been my valued and esteemed friend. He has done splendid service to the Church and to Bengal, and has passed to his rest full of honor. I sympathise deeply with you and with his colleagues in this bereavement. There are many who mourn with you a man greatly respected and beloved".—*Catholic Herald of India, May 13, 1908.*

Tribute to Father Lafont's Memory.—A largely attended meeting of the Senate of the Calcutta University was held at the Senate House, College Square, on the afternoon of May 26th, Mr. Justice Asutosh Mookerjee, Vice-Chancellor of the University, presiding.

Sir Guru Das Bannerjee, on the Vice-Chancellor and Fellows taking their seats, said:—This being the first meeting of the Senate since the death of our distinguished colleague, the Rev. Father Lafont, we should, I think, express our appreciation of the valuable services rendered by him to the University, and our sorrow for the loss we have sustained by his death. I would therefore beg leave to move that the Senate record its high appreciation of the eminent services rendered to the University for upwards of thirty years by the Rev. Father Lafont and its expression of deep sorrow for the great loss it has sustained by his death.

I do not think it necessary for me to say much in support of this motion, as the valuable services rendered by the late Father Lafont to this University are well known to everyone present in this hall. He was a Fellow of the University for upwards of thirty years, and since his appointment in 1877, I believe, he continued all along up to the time of his departure for Darjeeling, only about two months ago, to take an active part in his work. His varied learning, his sound judgment, his uncommon power of lucid exposition and his serene temper enabled him to throw light on almost every discussion that took place, and to lend material assistance to his colleagues in their deliberations. He was twice Dean of the Faculty of Arts, he was for many years a member of the Syndicate and he was a member of most, if not all, of the important Committees appointed by the Senate. He was the senior ordinary Fellow of the University under its new constitution. He was also one of the pioneers, quoting your words, Sir, in the cause of the promotion of scientific studies in this University and the cultivation of science by the people of this province. It was mainly for his work in this line that the University recently conferred upon him the honorary degree of Doctor of Science.

It is a matter of deep regret that he did not live long enough to enjoy that honor, but if his friends must share that regret, they have also this consolation that he lived a fairly long life of earnest and useful work in the field of education in this his adopted country which will ever cherish his memory with deep feelings of love and veneration.—*Catholic Herald of India, June 3, 1908.*

The Swadeshi and Swaraj.—Apropos of Swadeshi [1] and Swaraj [2]; we are fully in for a mad anarchical wave of it, and the situation does not lack seriousness. Swadeshists, the Hindus and Brahmins, above all, have always been looking

(1) Swadeshi, proper country.
(2) Swaraj, self government.

on foreigners as an inferior race, who, apart from the brute might they have acquired, were on a par with the Pariahs.[1]

You know the power which Hindus have of believing and disbelieving anything according to their likes and dislikes, and how the logical sense seems totally absent in them.

The Hindus are Asiatics; but apart from the scientific cant that all knowledge, refinement and culture has had its origin in the East—"Lux ab Oriente" as the Presidency College badge has it—which Hindus interpret to mean that all knowledge has come from India; and that the Japanese had proved that Asiatics could make all Europe tremble, you have heard of a plethora of B. M.'s and B. L.'s, who, if nothing more, are quite conscious that they could make as good judges and collectors, etc., as Europeans, and who consequently cannot bear to see any preference shown to Europeans.

Summon the witches of Macbeth, and tell them to make a compound of all those elements for the use chiefly of inflammable youngsters, and you have the exact patented product of the present unrest.

I had, however, forgotten a most important, though negative, element, viz. the absence of the sense of responsibility among Pagans. Hence it is that for people in general the present Indian bomb throwers are only heroes who had the mischance of hitting the wrong man or not succeeding as they would have liked. Any prosecution for the most reckless disturbance and misdeeds makes at once of the prosecuted so many heroes.

When the case of the bomb throwers of Lahore[2] came up for hearing, the judge was astounded to see the court room overcrowded with people, and when told that they were all lawyers come for the defence of the accused, the judge remarked that not one-fourth of them could have elbow room enough in the present room, and he was not prepared to urge the Government for a special and larger room for the purpose.

At Tuticorin[3] and by consequence at Tinnevelly[4] we have had our riots. At Tuticorin they were only threatening to the Europeans, but did little mischief. But at Tinnevelly it was a true display of mad Swadeshism, breaking and pulling down all the municipal lamps, burning down entirely the new municipal town hall and exploding two large petroleum tanks. A round of cartridges which killed two rioters dispersed the mob. But the whole army of lawyers is now bent on proving that all the mischief was done by accident, and that the two leaders are the most law-abiding citizens, in fact, the persecuted victims of Governmental anti-Swadeshism.

(1) Pariah, one of the lowest class of people in Hindustan.
(2) Lahore, a city in the N. W. of India.
(3) Tuticorin, a town near the Southern point of India.
(4) Tinnevelly, a town west of Tuticorin.

They have no difficulty either in attributing all famines, plagues, dearness of food, bad seasons to European rule. And yet what would they be without the gigantic irrigation works, the railways, the wise administration of public funds and of extensive famine reliefs, all exclusively due to English foresight and wisdom.—*Father J. Costets, S. J.*

The great evil that needs a remedy is the abundance of young people trained in the neutral schools of the Government, imbued as they are with rationalism, agnosticism and all the modern errors, and withal desitute of means.

Unable to grant positions to so many B. A.'s and graduates of all kinds, the Government takes steps to abate the swarming into the Universities. Examinations are made more difficult, conditions of so prohibitive a nature are exacted from colleges, that many have either to lay out large sums of money or to forego their affiliation, and so to risk their very existence.

The College of St. Francis Xavier of Calcutta had to give up a part of its programme for lack of resources, and keeps only the sciences, English, and some minor branches. The death of Father Lafont proved a great loss to the college. Trichinopoly can still cope with the University of Madras; but how long will this last?—*Father J. Marés, S. J.*

Up to this time there has been no manifestation against the Catholics, but the pagan pupils of our College of Trichinopoly keep more and more on their guard.

IRELAND. *Mungret College, The University Examinations, 1883-1907.*—In the short space of twenty-three years (dating from the year that Mungret sent in its first class of candidates for the B. A. degree) the college has passed *eighty-three students for the Degree of Bachelor of Arts.* It has reached the high total of *eight hundred and forty passes* in the various Arts Examinations, while its roll of University distinctions comes in all to *two hundred and forty-seven honors, exhibitions, etc.* On two occasions, namely, in 1888 and 1898, it gained more distinctions in the Arts Examinations than either Queen's College, Cork, or Queen's College, Galway, whilst in 1893 it gained more distinctions in these same examinations than Queen's College, Cork, and the same number as Queen's College, Galway.

The general results are therefore:—

Passes	840
B. A. Degrees	83
Distinctions	247

The work done by Mungret College in connection with the Royal University is all the more remarkable, when compared with that of some of the richly endowed and splendidly equipped public schools in the country. Among these, Queen's College, Cork; Queen's College, Galway; and Magee

College, Londonderry, all have pretentions to a high university standing. It will be seen from the following summary of the passes, which are the best test of solid work, that Mungret, without public endowment of any kind, can nevertheless bear a comparison with these colleges in the work accomplished. The year 1885 is taken as the starting point, for that was the first year that Mungret and Magee Colleges presented candidates for the B. A. degree; and we are compelled to omit the results for last year (1907), as we have not at hand, as we write, the returns for that year of any College except Mungret.

Combining the number of passes in all the grades, the totals stand as follows:—

Queen's College, Galway	871	passes
Queen's College, Cork	561	"
Magee College, Londonderry	515	"
Mungret College, Limerick	430	"

If we add on the Matriculation candidates (of whom however these colleges present very few, and scarcely any in recent years), the numbers would stand thus:—

Queen's College, Galway	877	passes
Mungret College, Limerick	795	"
Queen's College, Cork	566	"
Magee College, Londonderry	533	"

University College. Its Successes.—In the London *Times* of July 28, there appeared the following letter from Dr. Delany, S. J., the President of the University College, St. Stephen's Green, Dublin: "The Honor Lists of the undergraduate intermediate examinations in arts of the Royal University of Ireland are published to-day in the Dublin newspapers; and from the tabulated summary of the results as given in the papers I have taken the following figures. They show the comparative successes of the approved colleges of the Royal University; and, I think, they prove conclusively how urgent is the need of a more equitable distribution in Ireland of public educational funds, as well as of a thorough reconstruction of the Queen's Colleges of Galway and Cork".

HONORS AND PRIZES

Cost to Public Funds	Colleges	1st Class	2nd Class	Totals
£6,000	University College, Dublin..	50	56	106
£25,000	Queen's College, Belfast.....	7	23	30
	Queen's College, Galway....	3	4	7
	Queen's College, Cork.....	0	3	3
£400	Magee College, Derry.....	0	2	2
	Total for four colleges.....	10	32	42

The figures speak for themselves, and are but a promise of what Catholic Ireland will do if she be given a chance.

Father Wm. Ronan.—In the afternoon of Tuesday, December 10th, 1907, while the boys were at supper, a rumor reached both their refectories that Father Ronan had been taken suddenly ill. The Apostolics soon learned the whole truth and knew that he whom they looked upon as a father, and whom all the boys in the College had learned long ago to revere as a saint, had gone to the reward for which he had labored so long.

Full particulars, however, were not known till about two hours later when all the boys had assembled in the College chapel for night prayers, and the spiritual director of the pupils detailed to them the circumstances of Father Ronan's unexpected, but singularly happy death.

Father Ronan was apparently in his usual vigorous health a few hours before. Some of the boys had seen him come to the chapel about 5 p. m., as he was accustomed to do every evening, to spend an hour in prayer in the presence of the Blessed Sacrament. He returned towards his room about 6 p. m. He spoke for a short time to a father of the community a little while later on, and after leaving the room of the latter, seems to have been struck with a sudden fit of apoplexy in the cloister leading to his own room. Here he was found a short time after 6 p. m., prostrate and speechless, but still breathing. The Father Rector was immediately summoned and, assisted by several of the community, administered Extreme Unction. The dying man gave no further sign of consciousness, and calmly breathed his last while the prayers for the dying were being recited by those present.

Father Ronan had attained the ripe age of 82 years. He was in the sixtieth year of his priesthood, and the 58th of his life in the Society of Jesus. He was born July 13th, 1825, in Co. Down. He read his ecclesiastical course in Maynooth, where, in the year 1848, he was ordained priest for his native diocese of Dromore. After about two years' work as a secular priest he entered the Society of Jesus in 1850. A few years after his novitiate he went with the Rev. Father Duff, S. J., as chaplain to the British forces in the Crimean War, where he worked for more than a year in the hospitals at Scutari and other military stations. After returning to Ireland he labored for many years as a missioner, and became well known in almost every diocese and district of the country. His untiring zeal, his spirit of prayer, and his power of work, secured extraordinary fruit to his missionary labors; and in very many parts of the country his name is even still held in benediction. Few men were better known or more prized as a spiritual director of religious communities of both sexes throughout Ireland, and of the clergy in very many dioceses. He resided in turn in the Jesuits houses in Galway and Limerick, in the latter of which he was Superior; and here, too, his zeal, his spirit of

prayer, and his extraordinary devotion to the Sacred Heart brought manifest blessings on his work.

He also had a wonderful devotion to, and confidence in the Blessed Mother of God, under the invocation of Our Lady of Lourdes, a devotion which he constantly preached and recommended; and he himself always attributed the temporal success and prosperity which were never wanting to any of his undertakings to his confidence in St. Joseph.

In 1880, while Rector of the Crescent College, Limerick, Father Ronan founded the Irish Apostolic School; and when Mungret College was handed over to the charge of the fathers of the Society of Jesus, and the Apostolic School transferred thither in 1882, he was first rector of Mungret. The founding of the Apostolic School he always regarded as the great work of his life, and one which he said God enabled him to accomplish, as the result of twenty years of constant effort and prayer for its realisation.

In 1884 and 1885, Father Ronan travelled in the United States, in order to procure the funds required to found the Apostolic School on some kind of permanent financial basis. Up to that time he had depended solely on the support and alms of the clergy and faithful throughout Ireland.

In 1887, he began the second period of his career as a missioner in Ireland, continuing to do great work in this capacity, even after he became Superior of St. Francis Xavier's, Gardiner street, Dublin, in the middle nineties. In 1897, however, being now in the seventy-second year of his age, he was compelled to give up active work, and he spent the following years in the South of France.

In 1901, Father Ronan returned once more to Mungret, after an absence of fourteen years, and there he spent the last six very happy years of his busy and extraordinary fruitful life. During that time the greater part of each day was spent in prayer. He still continued, however, in his capacity of spiritual father of the house, and confessor of very many of the pupils of the College, to do remarkable work for the great cause of the salvation of souls, to which his life was devoted with such extraordinary singleness. Not the least fruit of his spiritual direction of the pupils during this time was the practice of daily Communion, which owing to his special encouragement, became common in the College, and practically universal among the Apostolic students.

During the last years of his life he had the consolation of seeing the growth and progress of the College and the Apostolic School, which, under God, owed their existence to him; and he always spoke of the priests educated in the Apostolic School and now laboring in the ministry in all quarters of the world, as his children.—*Mungret Annual.*

JAMAICA. *Changes in the Mission.*—Father Bridges, who went to New York a short time ago with Father Gregory, has been appointed Prefect of Discipline at Boston College,

and his service in Jamaica, which has for some time been out of Kingston has been brought to a close. Father Dinand, much to the regret of the students of St. George's College, the Catholics of Kingston in general and many other friends, has also been called for work in the States, after three short years of very active and substantial labor in this island. He sailed on the 20th of August to take up his new duties as Minister of the novitiate.

There is an addition to the number of the Fathers of this Mission, which is gratifying, since there are no less than four new-comers, for each of whom there is a hearty welcome with the earnest hope that they will have health and happiness in their difficult work. Father Mulry at present supplies the place of Father Ryan, who piously battled with the Portland Missions for some years and almost sacrificed his life in his missionary labors. The new arrivals are Fathers McDermott, O'Shea, Kreis, Pilliod and James F. Leary.

JAPAN. *Some Interesting Facts.*—Out of a population of 46,427,664 the Christian bodies, Catholic and non-Catholic, can claim only 100,000 souls. Christianity was first brought to Japan by St. Francis Xavier in 1549. In 1582 Japan had 200,000 Christians, 250 churches, several seminaries and schools. The converts were full of zeal and the future of religion looked bright. Then followed persecutions under various rulers until in 1614 the Shogun ordered all Christian churches burned, all Japanese Christians put to death and all missionaries banished from the Empire. The Christians clung to their faith in spite of persecution, but the missionaries who remained in the country were put to death. About 150 Jesuit priests suffered martyrdom prior to 1650, when the Christian religion was regarded as extinct in Japan. When in 1853 the missionaries were allowed to return, they found that the Christian religion had never died out. It was not, however, until 1873 that the persecution of the Church by the Government ceased in Japan. But while the Church is not openly persecuted its progress is hampered by the Government in many ways. Permission must be obtained for every ecclesiastical undertaking and the most minute supervision is exercised over Church affairs. In spite of these obstacles, the Church is advancing. Protestant missionaries are very active in Japan, and claim 46,634 adherents. The Russian Schismatic Church counts 26,680 converts in the kingdom. The efforts of these missionaries are, of course, directed against the Catholic propaganda.

Father Rockliff and the Japan Mission.—Two Fathers of the Society of Jesus, Rev. Jas. A. Rockliff and Rev. Jos. Dahlman, are on their way to Japan at *the special request of His Holiness*, to make the necessary preparations for a higher institute of learning, with courses in philosophy and

kindred subjects which the *Pope asked the Society to undertake* in that country. They sailed from Naples on September 11th, after having received the special commission and blessing of His Holiness, and an official introduction from Cardinal Gotti, Prefect of the Propaganda, and Cardinal Merry del Val, Secretary of State, to the ecclesiastical and civil authorities in the island empire. They hope to meet a third companion, the Rev. H. Boucher, at Shanghai, early in October, before proceeding to their final destination at Tokio. The foundation of such a work with all its accessories, as the necessary buildings, the establishment of a fully equipped library, etc., is a difficult undertaking anywhere, but most especially in a country where little material help can be expected from those who are to profit by such an institution of learning, and for whose benefit it is erected. Indeed, the success of the work will largely depend on the kind assistance of those who are able and willing to help the noble cause of advancing the intellectual and progressive Japanese nation on the lines of Occidental culture and Christian civilization. It is pre-eminently a work of peace and of international interest.

JERSEY CITY. *St. Peter's Church. The Deaf Mutes.*—Our deaf mutes made great efforts to celebrate in a worthy manner their special festival day, Ephpheta Sunday, the occasion on which the Church repeats the gospel of the healing of the deaf-mute by our Blessed Lord. Long before the day arrived they prepared a tasteful circular letter which they sent to schools and societies of deaf-mutes all over the world inviting their brethern to honor the day by receiving our Blessed Lord and Saviour as their Divine Guest in Holy Communion. In Manhattan, at St. Francis Xavier's Church, they had a special service in the morning followed by an excursion to the magnificent school at Westchester, where they spent the rest of the day in pleasant amusements.

MISSOURI PROVINCE. *Father Shyne in a Wreck.*—A traveling man, who refrained from making known his identity, told the following story of the (Missouri Pacific) wreck a few months ago.

"The length of time it took to get help from any side was appalling—none was near. The leaders in the rescue work were a Catholic priest, a University of Michigan man, and a tramp.

"The priest was on the west-bound train, but when the shock came he was the first out of the last coach on the train. He at once entered the coach where the men were dying. There were dead men on the floor, and only a few of us on the car, trying to rescue our friends. The priest took an axe and smashed the windows, put his head out and shouted to the gaping crowed. There were two soldiers and a salvation Army man whom he addressed

especially. They rushed into the car, followed by others. A slight lad of 25 years said: 'Father, what do you want us to do?' The priest answered: 'Get to the tool chest and bring a crowbar.' The young man was a tramp, who had been hiding in the chest. He came and was by all odds the best worker at the wreck.

"The priest did the directing. He baptized several, and heard the confessions of the dying Catholics. When all the living were taken out he went around again. I saw him stay with two until they died. He seemed to know better than the doctors who was and who was not to die.

"The priest came on to Kansas City, and I had intended to get his name, but when we arrived he stepped out and cut through the baggage room and up the 'chute' and was lost. The Catholics who died in the wreck and others who asked him to baptize them had a consoler. It will, I am sure, be of interest to the friends of those who are gone to know that they were helped to be brave in death by this silent, cool-headed priest".

The priest was Father Shyne.—*Kansas City Post, July 3.*

Chicago. Erection of a Cross in Honour of Fathers Marquette and Joliet.—A mahogany cross will soon be dedicated to the honor of the Jesuit Fathers Marquette and Joliet, pioneer explorers of the Chicago River and the Mississippi Valley, on the site where Fathers Marquette and Joliet first stepped on Chicago soil, and where the former spent the winter of 1674-75.

Cleveland. St. Ignatius' College. New Invention of Father Odenbach.—The Rev. Frederick L. Odenbach, S. J., director of the meteorological observatory of St. Ignatius' College, Cleveland, has invented a process by which communication between moving trains is made possible. The device, which has been patented, is applicable to telephone and signal communication, and is now under consideration by the Interstate Commerce Commission. It is claimed that the new invention will revolutionize railroad operation, and reduce the possibility of accidents to a minimum.

Kansas. St. Mary's College.—The number of students registered this year year exceeds all records. There are in attendance 376 boarders and 38 day-scholars. In fact, the lack of accommodation brings about the daily refusal of admission to applicants in all respects well recommended. It goes to show, however, that St. Mary's has reached the enviable position of selecting only the flower of the flock. The hundred private rooms in the new dormitory, Loyola Hall, are occupied, and the extension to the senior dining-room is crowded.

The new student-chapel will be completed within the next three weeks. This spacious Gothic structure is the

tribute to Mary Immaculate from St. Mary's Sodalists, past and present, and has been pronounced the most attractive church of its kind in the West. On the feast of the Immaculate Conception, 1906, Father Shyne, the chaplain, petitioned the student-sodalists for subscriptions, and mailed requests to the alumni sodalists. The chapel is the witness of their liberality. The marble altar, costing $10.000, is the gift of the brothers and sisters of Bernard Corrigan, of Kansas City, who died during the November of 1907. The first appointed treasurer of the chapel committee, Walter Walsh, died on the first of January, 1907, and the stations, built by Sibbel, New York, are the memorial of his sisters and brothers. The First Commercial Class of '08, donated the first stained-glass window, and the $1,000 promised will represent their first earnings as men of business.

Until the chapel is ready for occupancy, the students will continue to hear daily Mass in the village church. Several of the townspeople and not a few of the visitors have expressed their admiration of the students' devoutness in the church. Everywhere the prayer-book is in evidence, and set vocal prayers are repeated with hearty clearness and vigor. With the spirit of cheerfulness and ready obedience added to this religious sense, the St. Mary's student reaches beyond ordinary expectations.

Milwaukee. Marquette University.—Father Charles B. Moulinier, S. J., at the last annual convention of the Catholic Educational Association, was elected President of the College Department.

Courses in Engineering.—The long cherished hope of the authorities of the University of establishing a school of engineering is to be realized at the beginning of the fall term, 1908. Marquette University will not be content with establishing such a school in name only. It will open only those departments which it can equip and conduct; and attempt only such work as it is prepared to do as thoroughly as the best schools of engineering.

Early in the year 1908, the authorities began corresponding with President Schurman of Cornell University, asking him to recommend a professor with the ability and experience to take charge of the new school of engineering and to give it a standing with similar institutions. The matter was turned over to the Dean of the engineering department of Cornell, and after long and due consideration Prof. John C. Davis was chosen to fill the position. He has not only had the experience of teaching, but has had several years of practical engineering work. The fact that he comes recommended by the authorities of one of the best engineering schools in the United States, and that he has proved his ability in both teaching and practice, are sufficient proofs

that the school which he will direct will meet with success.

For the present Marquette will offer but two years of the engineering work; but the arrangements will be made with other Universities to accept the credits of the students so that they can go to these institutions without an examination and enter the Junior class.

An Interesting Extract from Janssen's History.—The following extract from Janssen's History of the German People, vol. ix, p. 122, etc., will no doubt prove very interesting.

The so-called 'Jesuit style' of architecture did not exist in Germany until after the first decades of the seventeenth century. The churches and colleges which were either built by the Jesuits or built by their orders, correspond throughout to the other buildings of the period. They belong, however, to those of their works which deserve special recognition. The church of St. Michael, built by Duke William V. for the Order at Munich (1582-1596), is the grandest ecclesiastical creation of the so-called German Renaissance. It is also "the grandest ecclesiastical monument of the Order, and the clearest mirror of its popular influence".

The Jesuit church at Coblentz (1600-1617) is also an imposing ecclesiastical edifice of technical excellence. At Dillingen (1607-1617) a beautiful church was built for the Order of the Jesuits. The sumptuous ornamentation of these churches is thoroughly in character with the taste of tee period; "the naves extended wide in admired popular fashion, the decorations and paintings frolicked in festive abundance, the architectural structure of the altars, with enormous paintings between resplendent golden statues of saints, was most imposing". To a later date belongs the long series of convent churches, grand also in their way, which were built (in South Germany especially) in the seventeenth and eighteenth centuries in the baroque style.

Note 1. 'If, however, there is any distinctly Jesuit feature in the churches of the Order,' says Graus (Kirchenschmuck, 1807, p. 107), 'I should say that, besides the strict conformity of the means to the end which they exhibit, and the perfect fitness for worship, it is a certain nobility in form, and still more so in material. Marble altars, incised carvings (Intaglio), and inlaid work (Intarsia) of the precious colored stones, and a wealth of sculpture are predominant. Impressive dignity, dazzling brilliancy, and majestic proportions all combined to stimulate solemn and festive feelings. In the management of festive pomp for religious ends the Jesuits were eminently distinguished: buildings, altars, pictures, and statues all served to raise the people to a state of festive delight in the super-earthly treas-

ures of the life beyond. The costliness of the stuffs, the exuberance of ornament, the life and energy in the attitudes of the figures of saints, the splendor of the vessels, and the draperies on the altars, the swelling music at divine service all combined with the wonderful display of decoration to arouse a veritable jubilee in the minds of the people. Furthermore, it is very important to credit the Jesuits with never procuring their artists from a distance, but invariably making use of the labor forces which they had found well tested at home'. See also Bezold, p. 130, ff.

ST. LOUIS. *The Policy of the St. Louis University.*— While every effort is being made by the authorities, faculty and patrons of St. Louis University to establish in this city the departments or schools essential to a university in its final development, it is deemed opportune and even imperative to give a clear, simple statement of the policy of the University regarding secondary education.

The authorities of the University, at the earnest request and order of Rev. Rudolph Meyer, S. J., Provincial, and with the approval of the Most Reverend Archbishop of St. Louis, have been at work on the academic or high school course, which they intend to perfect. With this purpose in view, not only has the course of studies been carefully examined in all its details and revised, but two new and distinct academies or high schools were opened on Sept. 8. The academic or high school department on Grand avenue and Pine remains to supply a recognized need in the section of the city west of Grand. Loyola Hall, the new academy or high school on Compton avenue, near Lafayette, is intended, under the direction of Rev. John Danihy, S. J., as a high school for the south side boys who have completed the eighth grade of the grammar schools. Gonzaga Hall, on Eleventh St. near Cass, under the direction of Rev. Michael Lutz, S. J., was opened as a high school for the boys residing on the east side, who might find it too inconvenient to attend the high school on Grand and Pine or that on Compton, near Lafayette. The course of studies in all these academies or high schools will be the same. Every care will be taken that they be characterized as schools of proper discipline and careful, persevering study, factors that go to make the man in every walk of life. Moreover, it is the express purpose of the authorities of the university that the work of these high schools be supplementary to the work of the parochial and grammar schools of St. Louis. Boys from the fifth, sixth and seventh grades are not to be invited to enter. The first class is to be a first year high and will presuppose the completion, on the part of the student, of the eighth grade. A limited preparatory class, however, is to be retained for the present on Grand and Pine, as not a few of the most loyal

friends and patrons of the university have requested it, to supply a need which exists at present, but which will gradually cease to exist, as the earnest work instituted by the Most Reverend Archbishop and taken up by his clergy advances. Still, the authorities of the university are determined that in no instance, induced by no motive, will they permit those who have immediate charge of these high school departments to step in between the pastor and his flock, or hurt in any way the parochial school of the Parish. This is their declared policy, and they are assured that every Catholic pastor in St. Louis will do what he can to encourage the boy who has completed the eighth grade, and who then desires to enter upon a classical or scientific course in a catholic high school, whether that high school be conducted by the Jesuits, Chrstian Brothers or other organization established for that purpose and approved.

It is well, also, that it be clearly understood that any boy from any part of the city, who has the necessary qualifications, can be entered in any of the three high schools or academies. The very beautiful and spacious park surrounding Loyola Hall on Compton, near Lafayette, and the appointments of the school will surely attract students not only from the south, but also from the west side.

NEW HAVEN. *A Tribute to Our Fathers by The Ambassador of Brazil at Yale.*—His Excellency, Joaquim Nabuco, Ambassador of Brazil, delivered an address before the Spanish Club of Yale University, last May, on "The Spirit of Nationality in the History of Brazil." The address appeared subsequently in pamphlet form. "What helped most to foster the spirit of nationality in the early days," says the lecturer, "was the influence of the Portuguese missionaries. If Portugal had not become in the days of Ignatius of Loyola a province of the Society, the fate of Brazil would have been quite a different one. Without Father Nobrega, the French would not have been expelled from Rio de Janeiro; without Fathers Manoel Gomes and Diego Nunes, they would not have been expelled from Maranhao. Had it not been for the Jesuits there would have been no distinct population in early times; the Indian races would have disappeared in the interior, and, instead of churches and villages, the country would have to show for many a long day only the slave trade paths across the territory, as in Portuguese Africa. Wherever you find them throughout the world, the Jesuits of the 16th and 17th centuries were truly a race of giants. We cannot lament too much that the savage races everywhere were not, like the Guaranis in Paraguay, left to their keeping, to be perpetuated. Whether in Brazil or Canada, among the Arancamans or the Iroquois, what missionaries they were! Take the Portugese Father Antonio Vieira, the orator, a man of genius, whose name in Portugese

letters ranks only after that of Camoens. The Spanish pulpit has not his equal. See him, frail and infirm, making long journeys into the interior of northern Brazil, on foot or in hamac, out of love for the Indians. The historian can write over the portals of colonial Brazil two letters, the S.J. of the Society of Jesus."

NEW MEXICO. *Death of Father A. Rossi.*—Fr. Alphonsus M. Rossi died at Albuquerque, the 14th of June. He was born in Salerno, March 22, 1843; entered the Society, October 31, 1859. After his novitiate, he spent sixteen years in Ireland, France and Spain; then made his third probation at Frederick, and went to Las Vegas, New Mexico. Here he lived thirty-one years. While Las Vegas College was carried on, Fr. Rossi had the difficult task of teaching the twenty-five boys that made up the various classes of the classical course. He was an excellent teacher, and accomplished his varied class-work with signal success. The great work of Fr. Rossi was the *Revista Catolica*. He edited this weekly during thirty years, and kept the faith in many a simple home that would have otherwise had recourse to some paper hostile to Catholic faith.

NEW YORK. *Columbia Prize for Father Hughes.*—Father Thomas A. Hughes, was the recipient of the second Loubat prize, $400, at the commencement exercises of Columbia University, New York. The distinction was awarded him for his book, "The History of the Society of Jesus in North America." The first Loubat prize, $1,000, was awarded to Prof. H. L. Osgood of Columbia University for his book, "The American Colonies in the Twentieth Century."

St. Ignatius Church.—To show how the people of St. Ignatius Loyola's parish have responded to the Pope's desire for daily Communion among the faithful, Father Pardow, the pastor, told his parishioners that this year the Communions in the Church of St. Ignatius Loyola had increased by 24,000. Last year they numbered 72,000, this year 96,000.

PHILADELPHIA. *St. Joseph's College. New Rector.*—The Reverend Cornelius Gillespie, after an absence of eight months, has come back to the College as its official head. He was installed as Rector of the Gesù and President of St. Joseph's College on Tuesday, June 16th.

PHILIPPINE ISLANDS. *Manila.*—During the past year the Fathers in Manila had 13 centres of catechism, where the Seminarists of St. Carlos and some of the members of the Sodality assisted in teaching catechism. During the seven months of catechism classes the number of those who attended instructions were: Men, 22,168; women, 4,505; boys, 7,378; girls, 5,232. Total, 39,313. During this same time there were distributed, free, 869 catechisms of Pope Pius X,

9,520 leaflets, explaining various doctrines of our faith, etc.; 713 booklets, 161 Scapulars and 1,656 Rosaries. As Bilibid, the Manila prison, where Father Finegan is Chaplain, and where he has some 4000 friends, is one of the centres of catechism, this may account for the high average of men.

A Tribute to Father Monaghan.—When word was received in Manila that the Reverend James A. Monaghan S. J., would return to the United States on account of continued ill-health, some of his friends held a meeting at once and resolved to arrange for a surprise *despedida* and presentation before his departure. Fr. Monaghan received a note from Archbishop Harty to call at the latter's residence.

Fr. Monaghan reached the Archbishop's house about half an hour after the time appointed, as he was visiting at San Lazaro hospital, a place which always claimed a large share of his attention ever since he has come to the Philippines.

He was surprised, when reaching the Archbishop's house, to find the street lined with carriages and automobiles. He was met by Mr. Robert E. Murphy who conducted him to the grand salon of the Archbishop's residence, which was crowded with distinguished representatives of Manila Society.

Besides Archbishop Harty there were present Governor and Mrs. Smith, General Weston, Judge and Mrs. Tracy; and some sixty others.

Major Hartigan addressing the meeting stated how they had all come together to do honor to Father Monaghan, how they appreciated his unceasing labors in the interests of the community and wished to give him a substantial testimony of their regards, which would be more fully explained by Mr. Daniel O'Connell.

Mr. O'Connell said that travelling now-a-days was attended with considerable expense. That his friends had considered how Fr. Monaghan had labored for nearly three years in Manila, among all classes irrespective of their religious creed, nationalty or social rank. That where there was a man in need there Fr. Monaghan was to be found; his presence was familiar in all the hospitals of the city; rich and poor, high and low felt that they had in him a true friend. And so his well-wishers had got together a purse of a thousand pesos which they wished him to use for his travelling expenses and to help him to get back his health and return soon to the Philippines.

Archbishop Harty then spoke appreciatively of Fr. Monaghan's work, dwelling with emphasis on the fact that Fr. Monaghan was dear alike to Catholics and non-Catholics.

The *Cablenews-American* of Manila, March 4, 1908, pays this tribute to Father Monaghan:

"His labors in the ministry did not lead him into politics or into matters of pure business. He found ample to do among the poor, among the sick and afflicted. He

found time besides to preach the gospel in the Cathedral on Sundays, to take an interest in the boys and girls of his own faith, who are studying in the government schools of Manila, most of them separated from the guiding influence of home life.

And though his work was carried on quietly and unostentatiously, his familiar figure in black gown and broad sombrero soon became known among all classes of Manila, who felt that here was a man who was working for God, and not for his own fame and self-advertisement. We hope that Fr. Monaghan will soon return to Manila and bring with him, as Archbishop Harty said, more men of his own class."

Vigan.—Many interesting little things have happened which would make interesting reading for your "Varia," but if you didn't get them, blame Father Time who certainly travels in an up-to-date automobile or in a Century Express in these parts. However with the few days of vacation that remain I'll try to jot down some notes.

Pons is still in the lime-light. You know he was elected *consejal* or alderman of Vigan, and I think you read how in his paper he proclaimed me a False Prophet because (in his active imagination) I had told the young men and ladies of Vigan he would be defeated. Not a Father in the house knew he was even a candidate, until the day after the election, when we heard to our surprise that he had good probabilities of election. These probabilities soon became realities, and Pons became *consejal.* We wondered how it was possible for such a man in the Catholic city of Vigan to be elected. His candidacy was certainly very secret. I heard one explanation of his election—that one of the candidates for governor, doubting the fidelity of his followers, warned them that he would know if they voted for him by their placing Pons' name on his ballot. How true the explanation is I cannot say, but certain it is Pons not only got enough votes to be elected, but received more votes than any of his elected companions. This election will let you understand how here, as in France, the whole government could easily pass into the hands of unprincipled men. Pons was elected, but one of the *consejales*, the President of the Apostleship of Prayer, entered a protest to his taking a seat in the Council, as according to a Spanish law, which still holds here, no Ecclesiastic can be a *consejal.* Pons promptly denied he was an Ecclesiastic, although he still signed himself "Presbyter." He took his seat protested by some of the members, and for about two weeks some lively meetings were held. Asked why he still wore the habit or soutane when he went through the streets, he answered it was more comfortable.

Interrogated why he signed "Presbyter" after his name, he said he wrote it, using it in it's primitive signification, "Old Man." To several other questions of the same kind,

he had equally ready answers. One day when he was pushed pretty hard by the President of the Apostleship and all his hope seemed to be lost, he dropped in his chair and turning to the alderman beside him, a young lawyer belonging to one of the best families in town, he said, "Defend me;" and the young fellow defended him so well that when a vote was finally taken *eight* votes were in *favor* of Pons, and *four* against him. *Catholic* Vigan, it deserves all the Lord might send it. This was only a municipal vote, which had to be submitted to the Provincial Board. In fine, after much discussion, Pons is in peaceful possession, and in his periodical proclaimed his grand victory and the *defeat of the Jesuit.*

We are certainly a thorn in his side. Nearly all the Americans left Vigan on Washington's Birthday to spend the day elsewhere, and so there was very little animation on that day here. In his next issue Pons lamented the degeneracy of the times, as evidenced in the lack of celebration on Washington's Birthday, attributing it all to the *evil influence of the Jesuits* in the city. As a matter of fact we were one of about the three or four houses that raised the flag.

One or two vile attacks were made in his paper on clerical celibacy; the pure life of the married protestant minister was held up for admiration, etc., etc. Coming events were only casting their shadows before, and we were not surprised, when Pons' near *marriage* was announced. Pons is about fifty, and his future bride was only nineteen—a protestant, sister of one of the Filipino protestant preachers. The marriage was to take place on the 16th of January, I think. Meanwhile it was reported Pons was to be *baptized*, dipped I suppose, in the river. We are now near the end of May, and Pons is still unmarried, the dusky maiden having refused him.

You can understand what harm this fellow does, as his paper is always full of everything vile against the Church and its priests, and yet is admitted by many into their houses. His paper and the papers of the protestants do much harm; sometimes the protestant papers veil their attacks against our doctrine in interesting stories which they print, and I'm afraid very many read these papers.

My friend, the little lad who deserted the Knights, is now helping the Ilocano protestant paper and is getting 23 Pesos a month. I had not given up all hopes of bringing him back. In his last visit to me, I concluded, as he was incorrigible, "Well now we can't have anything more to do with each other. We both profess to believe the Bible. We both hold directly opposite views, and therefore either one of us is a heretic, and St. Paul says 'after one or two admonitions to a heretic, avoid him.' " As he was leaving my room he said: "Well, I'm glad I'm free from the captivity and thraldom of Rome. There's only one thing else I'd

like." "And what's that" I asked. "I'd like to be *excommunicated.*" Think of the impudence and pride of the youngster—only fourteen years old. And it is this very pride that makes them as bad as they are. Once they fall into the protestant camp, pride seems to predominate in them and it is almost impossible to get them back. This is the case at least of those who are a little bright. Sometimes when a poor fellow can earn a living doing something else he drops his preaching and returns to the Catholic fold. This was the case in Cabugas, a town some miles north of Vigan. One day when one of these Filipinos was preaching in the street, one of our boys from the College began to dispute with him. "Be quiet, you," answered the preacher, "you know more than I do; this is the only way I can get something to eat." He has lately found some other means of obtaining a livehood, and has become a Catholic again.

The day of greatest importance in a pueblo here, is its feast day or patron Saint, in whose honor the Church is named. People come from all parts to be present, and the day is a veritable gala day. The ministers have not been slow to avail themselves of the vast concourse of people who then assemble. Tracts and pamphlets bitterly attacking the Church and its doctrines, and bibles are distributed; and while the priest is preaching within the Church, the minister opens his oratorical batteries without. On this occasion he goes accompanied by five or six or ten of his followers, who from time to time start up some protestant hymn. Sometimes their singing is heard within the Church, so near do they come. On Holy Thursday and Good Friday, when thousands, from all parts, come to the Cathedral, Lord, the successor of Williams, took his stand in the plaza, preaching just beneath Reverend Father Rector's window. As he was preaching a young American, Mr. King, our new postmaster in Vigan and a Catholic, happened to pass by and hearing what he said objected to his statement. I learned afterward from Mr. King that Lord had said, "You Catholics pay money to the priests to get souls out of Purgatory." Mr. King said; "That's not true, that's not Catholic doctrine." "Well," answered Lord, "that's what some Catholics up in Bangu told me." "If they did," replied Mr. King, "they didnt know their religion well. And you, don't you get a salary for your preaching?" "Yes," answered Lord, "but *it's so small I can scarcely support my family.*" The fellow was married only about three months ago, and gets over $200 gold every month.

The methodists have started the young ladies on the gospel path. The "intended" of Pons was leading the "Sweet By and By" for a while, although I heard lately that her brother, the protestant preacher, had become a Catholic again, and she had followed his example. I had a little experience with one of these "deaconesses," who lives in

Magsingal. When I first came here she was teaching in one of the public schools, and during the Normal Institute came to Sodality. I thought I had some spiritual claim on her still, and as I heard she was about to go to Abra, the adjoining province, to "*preach*," I thought I would go to see her, although I expected to do very little *then* with her; however a seed dropped now might bear fruit later on. As it takes about two hours to go to Magsingal, I knew I would have only about half an hour to talk to her. When I saw her I began at once. "Well, Lazara, why did you become a protestant?" "Oh," she answered with much assurance, "I've learned all about the ignorance and darkness of the Catholic Church." "Very good," I replied, "for instance, what did you learn?" "Why about, about indulgences, for example" she said. "Oh yes," I answered, and "what did you learn an indulgence is?" "An indulgence," she replied is a *piece of paper* that you buy, and then you can eat meat." It was useless to tell her she was deceived, useless to tell her if she wanted to learn Catholic doctrine, it is not from protestant ministers she should learn it, useless to tell her she was simply doing the devil's work, and leading souls to hell. Smilingly she answered, "Oh no, she was working for Jesus." Is'nt it saddening to see the poor Filipinos deceived by a mercenary American minister and by renegade and equally mercenary Filipinos. I heard that later, Peterson, the methodist minister, was preaching in Abra, but did not finish his sermon, for he said I will let this young lady, (Lazara) tell you why she gave up the Catholic Church. What reasons Lazara assigned I did not hear, but if the truth were known, I suppose the forty or fifty dollars she received a month would outbalance them all.

Williams has returned to America and Canuto with him. I suppose the latter will return here after a "Course" in the "Christian Mission" theology, and then there'll be little hope for the poor still faithful Filipinos. We had a very interesting visit from the Apostolic Delegate about the beginning of February. As soon as he could leave Manila after the Council he did so. The people of Vigan and the College had prepared a very enthusiastic reception for him. He was met at Pandan by all the leading citizens of Vigan. Thirty of our boys went down on horseback to meet him. The boys were dressed in white, but wore blue sashes, and had on blue and white caps; they also carried, each one, a spear bound in blue and white ribbon and bearing a blue and white pennant with the words, *Immaculada Concepcion*. Two Knights of the Sacred Heart carrying the two red banners of the Society accompanied them.

As the road from Pandan to Vigan was very dusty, they remained behind the Delegate's carriage until it reached the limits of the city. The Delegate's carriage was drawn by four white horses, and with the Delegate rode the Governor,

Angco. The Bishop occupied the second carriage, also drawn by four horses. There were about fifty carriages in line. When the procession reached the entrance of the city the "Knights" put themselves at the head, and it was an inspiring sight to see the two long lines of Knights dash into the square leading to the Cathedral, followed by the long cortege of carriages. The Delegate and party entered the Cathedral and proceeded to the Altar. When they arrived there the Delegate intoned the Te Deum; the Seminary choir finished the hymn of thanksgiving. From the Cathedral Mgr. Agius went to the Bishop's palace, passing between the Knights drawn up on either side of the road. In front of the palace the Knights of the Sacred Heart had erected an arch, and, as His Grace passed beneath, he turned to compliment them on their good spirit along the route from Pandan; seven or eight other arches had been erected, the largest of all was that of the Seminary. Both the young ladies of the Convent and the students of the Seminary had prepared receptions for the Delegate; besides the music and addresses in the Seminary, two little plays were prepared—one in English, "Percy Wynn's First day in College," and a two act comedy in Spanish, "Sancho Panza." The boys in both plays did very well. On the second of February the Delegate and Bishop visited the catechism class instituted by Fr. Alfonso, S. J. There were 900 children present. Both prelates were enthusiastic, for religious ignorance is the bane of the rising generation. In his long journey later, Father Alfonso's catechism class was the constant theme of the Delegate's discourses to the parish priests he met. After spending three days in Vigan, the Apostolic Delegate and the Bishop, accompanied by their Secretaries, went to visit the Northern provinces, through which as yet the Bishop had made no visitation. Their journey—by no means an easy one—lasted over a month. In the province of Lapanto-Bontoc—where the inhabitants are Igorrotes—they found the newly arrived Belgian missionary fathers doing excellent work. These had begun at once the study of the native dialect, and some were already hearing confessions and even preaching in Ilocano. When passing through Nueva Viscaya, a province of some 17000 souls—Catholic—the Delegate left his private secretary, and the Bishop summoned a Filipino priest from another quarter to attend to the spiritual needs of the people. The people had been, I think, for several years without a priest, but it needed only the presence of these two fathers to revive all their former love and devotion to our religion.

The greatest victory of the Church here is the decision of the Supreme Court ordering the Aglipayans to return the Churches to the Catholic Church. This is certainly a blow to Aglipay and the Aglipayans. I think in this diocese the transfer was made without any difficulty, except in the prov-

ince of Ilocos Norte, above us—the home of Aglipay. I could not gather any particulars, but know that in some places there was trouble. In Badoc, the first pueblo of Ilocos Norte nearest Ilocos Sur, the people are decidedly Aglipayan. The father appointed for that town went there, and while he was inside the presidente house, somebody stole his horse. I think he returned to Vigan at once. Reassured by the Bishop, he went back to Badoc, but after a short while "escaped" again, asserting that during the mass stones were thrown at the church, that when he passed through the streets even the little children jeered and hooted at him, that on every side were posters threatening all the people who would assist him in any way. In a few days another priest, a native of Badoc and whose parents and relatives still live there, will go to take charge. The same state of things holds in Batac, which is the birthplace of Aglipay. There are probable many bad men through Ilocos Norte, but I think that with a little tact and patience, all will be quiet and return to the Catholic Church. All the priests of this province, i. e. Ilocos Norte, except one, went Aglipayan. Aglipay himself has been in the province lately, and I suppose his presence helps very little to peace and tranquillity.

Two interesting anecdotes are told of pseudo Aglipayan priests down South. In one of the towns of Negros Oriental one of the fellows fell dangerously sick. His parishioners seeing his dangerous condition summoned at once one of his fellow Aglipayan "priests." The latter hurried at once to the dying bedside, and seeing the very critical condition of the patient said to him: "See here, man, I cannot absolve you, because I am just like yourself. Neither one of us is a true priest. Take this crucifix and kiss it and beg pardon of God." On hearing these words the sick man, remembering what he had been, begged earnestly for a Catholic priest, even if he were a friar. His companion told him this was impossible, as the friar lived very far away, and the sick man was becoming rapidly worse. The unhappy man after a few minutes of great uneasiness died. In another town of the same province, another of these pseudo priests (i. e. young fellows, "ordained" by Aglipay or one of his "bishops") was going through the ceremonies of the Mass. In these he omitted the Sanctus, and proceeded at once to the elevation of the chalice. The Sacristan, a man in good faith who knew something of the ceremonies, for he had been sacristan in "the good old times," and had assisted many real priests, approached the altar and reminded the Aglipayan of his omission. There was a large number of people in the church—Aglipayans rather in good faith than through malice—and the "celebrant," put to shame in the presence of the congregation, answered the advice of the sacristan, by giving him a good sound blow. The sacristan returned in kind and then started for the door, hotly pursued by the

Aglipayan, armed cap-a-pie in his *sacred* vestments, and determined to wreak his further vengeance on the poor, unfortunate old sacristan. The people stared with open mouth. They had never seen anything like that in the ceremonies before, while the "race" continued until the pursuer and the pursued were finally gathered in by the police.

The really great success of the year in Vigan was the establishment of the Catechism class in the Cathedral. This is the work of Father Alfonso, S. J., our present Father Minister, Procurator and Professor of Rhetoric. I give all his titles to let you see that Vigan will gladly open its arms to other missionaries to the Philippines, for it is really true that all the Fathers here have more than their hands full. The Bishop has several times said to me: "I don't know how the Fathers live." So like Peter, when at the command of our Lord, he had gathered in an immense draught of fishes, we are calling the brethern to come and help us. Father Alfonso finished his tertianship in St. Louis last year, and shortly after his arrival in Manila was sent to Vigan. Among his other works, he was given the Congregation of the blessed Virgin, and he conceived the idea of using the Sodalists in the teaching of Catechism. He established first of all a Society of Christian Doctrine. For this he called together all the principal ladies of Vigan, and explained to them his purpose. They were to be the Advisory Board; but the Society was to include all who would contribute anything less than one peso (50 cents) a month. In the election of officers the wife of the present Governor of Ilocos Sur was elected President of the Society. The wife of the Mayor of Vigan, was elected Vice-President, and all the other officers belong to Vigan's highest Society. As money was needed at once to buy account books for the Secretary and Treasurer, for printing, etc., etc., a collection was taken up at this meeting and some 25 pesos taken in. The first Catechism class was held December 22. The attendance was a revelation—800 children, boys and girls were present. This meeting had more the character of a grand opening of Catechism. All the children filled and overflowed the back part of the Cathedral. The advisory Board occupied a place of prominence on one side of the middle aisle, and on the other Rev. Father Carroll, V. G., taking the place of the Bishop, who was out of the city, was surrounded by the Reverend Pastor of the Cathedral, the Reverend Rector of the Seminary, some of the priests of the neighborhood, and by the principal gentlemen of Vigan. The exercises consisted in a number of addresses by boys and girls, protestation of faith and hymns. Each boy carried a little flag or banner having a cross on it, while each girl had a bunch or wreath of flowers. One discourse of great importance was the explanation of the little paper or card to be given each Sunday to those who attended. This *papaleta* or *asistencia* would mean

much for the children. At the close of the year a grand bazaar and fair was to be held, and these papers or cards were the "money" with which the children could purchase the articles on exhibition in the fair. On feast days, or days of special importance, special cards were given, which were equal in value to five of those ordinarily given. On New Years Day, Catechism was held; for the classes were held on all Sundays and Holy days.

There is a custom here to have a procession in honor of the Infant Jesus. The procession was held this year, January 12. For some years past the procession has been a thing of little interest. Not so this year. Father Alfonso worked up a great interest in it. Not only children but many grown people—men and women —took part; there were a thousand people—nearly 900 of them children, in line. The children had learned two hymns—the Daily, Daily Sing to Mary, the verse in Spanish but the chorus in Ilocano, sung by the little girls, and a hymn to the Sacred Heart with the chorus in Ilocano, verse in Spanish, sung by the boys. The route of the procession was very long, passing through the principal streets of the city, and along the entire route these two beautiful hymns filled the air. The children were accompanied by their teachers. Surely it was an inspiration to the Viganese to see so many little ones in line, and a promise for a bright future for our Religion in Vigan. The interest in the Catechism continued until the end of the year, in March, when the number of children had reached twelve hundred. On March 29, a grand fair, or you might call it a Lawn Party, was held. For this the young lady instructors worked with the most commendable energy. They had erected in the plaza some dozen booths; these were prettily decorated. Owing to the monthly contributions of the members of the Society of Christian Doctrine enough money had been collected to buy over a thousand presents. Besides this, the members of the "Board" had gone around to many houses, soliciting money or articles of interest for the "Fair." Toys to please the most fastidious of children, sacred pictures, pins, rosaries, cloth for dresses, etc., all were arranged in bewildering variety in the booths, according to the assigned values; all the articles in one booth, for example, were sold for two *asistencias*, five, etc., up to forty or fifty.

A large quantity of rice was on "sale" in one of the booths—15 *asistencias* a measure, a measure corresponding about to our quart, dry measure. The sale was preceded by a solemn closing of the Sunday School in the Cathedral; the order was about the same as in the opening exercises; although now the Bishop was present, and at the close spoke very earnestly on the necessity of Catechism. At the close of the exercises all flocked out to the Fair, and the "sales" began. The parents took as

much interest in the purchases as the children, and the first things to be bought up were the cloths and stuffs for clothing, and the rice—a second supply of the latter commodity had to be sent for. The sale lasted until 11 o'clock, when the increasing heat made it advisable to retire. The young ladies deserve the greatest praise, for it is no easy thing to be out in the hot air two or three hours, and many suffered from their zeal for the next two or three days. As many *asistencias* were still in the hands of the children, the Board supplied other articles, and for the next two Sundays, and during the week, there were "sales" in the house of one of the teachers. We are nearing the month of June, and Father Alfonso hopes that the number of children regularly attending Chatechism this year will quickly reach the two thousand mark. There were, during the session, 19 classes, with an attendance of 15,350 children. There were 30 lady teachers, and 30 young men.

I have had one or two interesting letters from "Knights" who had left Vigan. It is really edifying and consoling to see the love and devotion they still feel toward the society. The same spirit that at the end of the first year prompted many to try and establish similar societies in their pueblos still sways them. One young fellow who had always showed himself a very fervent member, did not return to the High School in January, but became a teacher, being sent to a town in Abra to act as supervisor in that town (Pilar) and five or six surrounding pueblos. After three or four months I received a most edifying letter, full of zeal, from him. He complains of the activity of the protestants—there is no priest in those towns. Father, he pleads, send us a priest, we are at the mercy of the protestants. Toward the end of the school year I received another letter from him, in which he said he had been working quietly to found the Knights among the boys there. He had enrolled all the teachers, and the society numbered some 30 members. He had to do all very quietly, for, as a teacher, he is not allowed, even outside of class hours, to do anything for religion. The amusing part of his labors is that the president of the society and the one most active for its well being is an unbaptized Tinguian. He wanted to bring this president and three other Tinguianes to Vigan, to be baptized by me, but they haven't come yet.

With the young man, what else can I say, only, "Send us priests." Where we have the priests who are able and willing to work, there is no danger. Protestantism may attack, but it is only the dead branches that will fall, and with an active, zealous priesthood we may hope to see our holy religion even more flourishing than it was before. I have been going up to Magsingal each month, hearing an average of some 70 confessions. Since this one visit on Saturday afternoons is *all* that is done there, the pastor being

too old to do much, I cannot complain of results. Last Saturday, May 23, we heard confessions in the morning; and in the afternoon, at the invitation of one of my Vigan Knights, who lives in Lapog, I went to the latter town, an hour's ride further North, to establish the society. I found some 30 young men, ready to enter; some wanted to go to confession then, but I had no time to hear them. I could only say a few words of encouragement, animating them in their good desires, especially for monthly communion. I have little hopes of the continued existence of this society, as the Father here is even more feeble than the pastor of Magsingal.

It is this longing of the people and the inability on our part to satisfy it that makes us sad.

May He, in whose interests we are trying to work, send us more laborers.—*Letter of Father Thompkins.*

POLISH MISSIONS. *Fructus Spirituales of the Polish Missions in the United States.*

From the Letters of Fr. Matauschek (Died Dec. 1907).

From September, 1903, to June, 1904.

Missions	25	Prepared for 1st Com...	30
Triduums	7	Confirmation	694
Sermons	800	Hospitals visited	5
Baptisms	60	Sick visited	25
Confessions	39,845	Marriages	30
Retreats for Nuns	5	Marriages revalidated	5

From July, 1904, to July 1905.

Missions	25	Prepared for 1st Com..	200
Triduums and Novenas	9	Catechism taught	35
Sermons, Exhortations	810	Hospitals visited	5
Baptisms	41	Sick visited	71
Confessions	49,964	Extreme Unction	12
Retreats for Nuns	4	Marriages	25
Prepared for 1st Confes.	1,047	Marriages revalidated..	10

July, 1905, to 1906.

Missions	22	Prepared for 1st Confes..	300
Triduums and Novenas	12	Prepared for 1st Com....	134
Sermons, Exhortations	1,080	Hospitals visited	10
Baptisms	107	Sick visited	20
Confessions	35,354	Extreme Unction	95
Retreats for Nuns	1	Marriages	42
Retreats for Priests	1	Marriages revalidated	3
Catechism taught	78		

ROME. *The Curia.*—Father General went to the Gesù on the morning of February 2, to receive the last vows of several Fathers and a Brother. He does this every year on this day, which is the usual one for last vows. The ceremony takes place at the altar of Our Lady of the Wayside.

Within the last six months, several Provincials and Superiors of Missions have passed through Rome, en-route to make visitations or returning home. Among them was Fr. Conmee, Provincial of Ireland, who came here returning from Australia.

The German Assistant has been absent since July 17, visiting Innsbruck, Vienna and Galicia.

The Curia leaves Rome on August 1, to go to Mondragone for August and a part of September.

Father General was away two weeks in June, taking hot baths at Vicarello for rheumatism. One of the Substitutes and one of the Curia brothers were with him for the same purpose. Vicarello is a house belonging to the German College.

The Curia is boarding in the German College, forming an entirely distinct community. The College Fathers do not dine or recreate with the Curia, except on rare, great feasts. In the Curia, the office of the Gesù—the rightful residence of Father General—is said, all its special feasts and its commemoration being observed. This is a constant reminder of the state of exile in which the Curia is. There are even two distinct porters, one for the College, and one, within the Curia quarters, for the Curia.

The German College.—There were 85 students this year (1907-8) in the German College, coming from Austria, Germany, Hungary, Luxemburg, Poland, and Switzerland. The majority are supported on the foundation; a good number of others are *convictores* and pay their own tuition. This is to be raised to $280 a year, being now $240.

The German students go for studies to the Gregorian University. Schola brevis is on November 3, and classes continue until midday, June 20. There are the usual holidays at Christmas, Carnival and Easter.

According to the classes attended, the class hours are from 8 to 10, or from 9 to 11. The afternoon classes end one hour before the *Ave* and begin three hours before. The *Ave* changes with the sunset. Hence the afternoon class hours are constantly changing, beginning, in some months, as early as 2 .P M., in others as late as 5.

The students rise at 5 A. M., except in vacation times. Before recitation they must make at least 5 minutes adoration. Meditation is from 5.30 to 6, when Mass begins. Those who are going to Holy Communion—and, of course, frequent and daily Communion is in great favor among the students—begin their meditation at 5.20, going to prepare for Communion at 5 50, and receiving before Mass.

After Mass comes breakfast. The reflection on the Meditation is made going to or in the refectory.

After breakfast, on days when there is no class, the Little Hours of Our Lady's office are recited.

On school days, at 7.37, the various bands leave for the University, 22 minutes being allowed for the walk. The Theologians must keep silence all the way, the Philosophers half the way going; returning, all may talk.

The Litanies (that of Loretto and that of the Saints) are recited just before dinner or at the end of supper recreation. Dinner is at 12 or 12.15, according to the season.

At meals, there is never *Deo gratias* except on the greatest feasts. The reading is partly in Latin, partly in Italian, partly in German. An hour and a half after the beginning of dinner is the end of recreation. Newspapers are allowed in the last quarter of dinner recreation.

After dinner recreation, the Philosophers of the first year make 25 minutes of spiritual reading together. The rest make it privately, usually at the same hour.

There is *siesta* from May 11 to November 1. One hour is allowed. One of the students is excitator, calling at each door and saying *Deo gratias*.

The hour after class in the evening is allotted to walking. The various bands set out from the University and, at the *Ave*, reach the German College, having meanwhile visited whatever place they chose. Three hours each week are devoted to circles. There is a half hour of chant and a half hour of pastoral instruction or Catechetical practice (alternately) on Thursdays.

The examinations at the University have been made more severe. Hereafter 100 items will be set for the Doctorate in Theology. There is now an examination in Moral at the University. There will be two Professors of Philosophy in the second year, one doing Cosmology, the other Psychology, five hours each. There is now an examination of Ecclesiastical History.

Honor to Father Hagen.—At a meeting of the Council of the Royal Astronomical society, held on April 10, the papal astronomer and director of the Vatican observatory, Rev. John G. Hagen, S. J., who was formerly director of the Georgetown College observatory, Washington, D.C. (1888-1906), received the distinction of being elected a foreign associate of the society.

SCHOLASTICATES. The scholasticates in this country and Canada had on October 1, 1908, the following number of students:—

	THEOLOGIANS			PHILOSOPHERS				
	Course Long	Course Short	Total	yr. 1st	yr. 2d	yr. 3d	Recol.	Total
Woodstock	50	11	61	29	24	20	4	77
St. Louis	62	17	79	16	16	28		60
Montreal	12	3	15	...	...	11		11
Spokane	...	8	8	13	7	...		20
Total	124	39	163	58	47	59	4	168

SUMMER RETREATS

Given by the Fathers of the Maryland-New York Province.

From June 30, to Sept. 30, 1908.

To Diocesan Clergy		
Albany	1	69
Boston	4	520
Buffalo	1	170
Hartford	3	259
Newark	2	192
New York	3	413
Ogdensburg	1	52
Philadelphia	2	215
Pittsburg	2	380
Portland	2	100
Providence	2	134
Savannah	1	23
Springfield	2	250
Trenton	2	145
Augustinian Fathers	2	150
Holy Cross Fathers	1	38
Fathers of Mercy	2	13
Fathers of Pious Society of Missions	1	6
Seminarians.		
Baltimore, Epiphany College	1	40
Emmittsburg	1	53
Newark	2	95
Overbrook	2	153
Religious Men.		
Christian Brothers New York	3	472
Marist Brothers Poughkeepsie, N. Y.	1	23
Xaverian Brothers Baltimore, Md.	4	182
Religious Women.		
Benedictine Sisters.		
Allegheny City, Pa.	1	72
St. Mary's, Pa.	1	75
Blessed Sacrament.		
Maud, Pa.	1	45
Carmelites.		
Boston, Mass.	1	19
Cenacle.		
New York City	1	30
Charity.		
Convent Station	3	1160
Halifax, N. S.	2	386
New York City	7	1388
St. John, N. B.	1	90
Charity of Nazareth.		
Leonardtown, Md	1	49
Newburyport, Mass.	1	50
Christian Charity.		
Wilkesbarre, Pa.	4	391
Christian Education.		
Huntington, W. Va.	1	12
Daughters of the Heart of Mary.		
Brooklyn, N. Y.	1	83
Buffalo, N. Y.	1	41
Burlington, N. Y.	1	20
Westchester, N. Y.	1	45
Divine Providence.		
Holyoke, Mass.	3	241
Pittsburg, Pa.	2	180
Dominican Sisters.		
Buffalo, N. Y.	1	8
Gloucester, N. J.	1	15
Faithful Companions of Jesus.		
Fitchburg, Mass.	1	50
Franciscans.		
Buffalo, N. Y.	2	98
New York City	3	124
Peekskill, N. Y	2	240
Good Shepherd.		
Boston, Mass.	2	65
Brooklyn, N. Y.	2	77
Buffalo, N. Y.	1	50
Georgetown, D. C.	1	17
Hartford, Ct.	1	16
Newark, N. J.	1	30
New York City, N. Y.	2	113
Good Shepherd Magdalenes.		
Brooklyn, N. Y.	1	109
Buffalo, N. Y.	1	63
Newark, N. J.	1	39
Scranton, Pa.	1	47
Helpers of Holy Souls.		
New York City	1	15
Holy Child.		
New York City	1	21
Philadelphia, Pa.	1	49
Sharon Hill, Pa.	1	92
Holy Cross.		
Baltimore, Md.	1	25
Washington, D. C.	1	43
Holy Infancy.		
Salem, Mass.	1	75
Immaculate Heart.		
Villa Maria, Westchester, Pa.	1	275
Infancy of Jesus and Mary.		
Salem, Mass.	1	85
Ladies of Loretto.		
Niagara Falls, Ontario	2	192

Mercy.

Baltimore, Md	1		62
Bangor, Me	1		35
Bordentown, N. J	2		154
Buffalo, N. Y	1		58
Calais, Me	1		12
Cresson, Pa	1		50
Harrisburg, Pa	1		36
Hartford, Ct	3		417
Manchester, N. H	3		262
Meriden, Ct	1		53
Merion, Pa	2		120
Middletown, Ct	1		76
New Bedford, Mass	1		46
New York City	1		50
Portland, Me	2		134
Providence, R. I	2		187
Rensselaer, N. Y	1		75
Rochester, N. Y	2		92
Tarrytown, N. Y	2		56
Titusville, Pa	1		72
Wilkesbarre, Pa	2		151
Worcester, Mass	1		24

Missionary Sisters of Sacred Heart.

New York, N. Y	2		130

Mission Helpers.

Baltimore, Md	1		30

Notre Dame.

Boston, Mass	1		67
Lowell, Mass	1		95
Newark, N. J	1		64
Philadelphia, Pa	1		54
Roxbury, Mass	1		133
Waltham, Mass	1		98
Washington, D. C	1		52
Worcester, Mass	2		260

Perpetual Adoration.

West End, Va	1		10

Presentation.

Fishkill, N. Y	1		22
Staten Island, N. Y	1		25

Sacred Heart.

Albany, N. Y	2		259
Halifax, N. S	1		52
Manhattanville, N. Y	1		130
New York City	2		50
Philadelphia, Pa	1		80
Providence, R. I	1		60
Rochester, N. Y	1		45

Sacred Heart of Mary.

Tarrytown, N. Y	1		19

St. Joseph.

Binghampton, N. Y	1		57
Buffalo, N. Y	2		292
Hartford, Ct. (Parkville)	1		54
McSherrystown, Pa	1		48
Philadelphia, Pa. (Chestnut Hill)	4		682
Rochester, N. Y	4		433
Springfield, Mass	1		285
Troy, N. Y	1		139
Wheeling, W. Va	1		60

St. Joseph of Peace.

Jersey City	2		71

Ursulines.

Bedford Park, N. Y	1		70
Frostburg, Md	1		11
Middletown, N. Y	1		37
New Rochelle, N. Y	1		59
New York City	1		18
Pittsburg, Pa	1		23

Visitation.

Baltimore, Md	1		29
Catonsville, Md	1		42
Frederick, Md	1		30
Georgetown, D. C	1		50
Parkersburg, W. Va	1		36
Richmond, Va	1		22
Washington, D. C	1		28
Wheeling, W. Va	1		42

Franciscans—Children—Flushing, L. I	1		247
" — " —Peekskill, N. Y	1		700
Good Shepherd, Penitents. Brooklyn, N. Y	1		310
" " " Buffalo, N. Y	1		110
" " " Georgetown, D. C	1		90
" " " Hartford, Ct	1		105
" " " Newark, N. J	1		265
" " " New York City,	1		500

SECULAR LADIES AND PUPILS IN CONVENTS

Cenacle, New York	1		50
" Newport, R. I	1		9
Charity, Wellesley Hills	1		130
Charity of Nazareth, Leonardtown, Md	1		20
Mercy, Cresson, Pa	1		45
" Manchester	1		51
" Trinity College, Washington, D. C	1		37
Sacred Heart, Manhattanville	2		285
" " Philadelphia,	1		50
" " Rochester	1		33
Visitation, Georgetown, D. C	1		50

SUMMER RETREATS.

GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCTOBER 15, 1908.

To Diocesan Clergy.

	Retreats		Retreats
Cleveland	2	Omaha	2
Fort Wayne	1	Peterborough	1
Indianapolis	2	Sioux City	1
Lincoln	2	Sioux Falls	1
Little Rock	1	Wichita	1
Milwaukee	2		

To Religious Men.

Congr. of St. Viateur, Bourbonais, Ill	1
Novices of St. Viateur, Chicago, Ill	1
Christian Brothers, St. Louis, Mo	1
Brothers of Mary, Dayton, O	1
Brothers of Mary, Ferguson, Mo	1

To Religious Women.

Benedictine.

Guthrie, Okl	1
Massillon, O	1
Nauvoo, Ill	1

Dominican.

Akron, O	1
Bay City, Mich	1

Charity.

Leavenworth, Kan	2
Mt. St. Joseph, O	1

Charity B. V. M.

Chicago, Ill	6
Council Bluffs, Ia	1
Davenport, Ia	1
Des Moines, Ia	1
Dubuque, Ia	3
Holden, Mo	1
Lyons, Ia	1
Milwaukee, Wis	1
St. Louis, Mo	1
Wichita, Kan	1

Charity of Nazareth.

Mt. Vernon, O	1
Nazareth, Ky	2

Christian Charity.

Chicago, Ill	1
Detroit, Mich	1
Le Mars, Ia	1
New Ulm, Minn	1
Piqua, O	1
St. Louis, Mo	2

Charity of St. Augustine.

Lakewood, O	2

Felician.

Chicago, Ill	1
Detroit, Mich	1

Franciscan.

Clinton, Ia	1
Hartwell, O	1
La Crosse, Wis	3
New Lexington, O	1
O'Neill, Neb	1

Franciscan of Christian Charity.

Alverno, Wis	1

Good Shepherd.

Carthage, O	1
Chicago, Ill	3
Cincinnati, O	2
Dubuque, Ia	1
Kansas City, Mo	1
Milwaukee, Wis	2
St. Louis, Mo	3
Sioux City, Ia	1

Helpers of Holy Souls.

St. Louis, Mo	1

Holy Cross.

Ogden, Utah	1
Salt Lake City, Utah	2

Humility of Mary.

Villa Maria, Penn	1

Immac. Heart of Mary.

Chicago, Ill	1
Cleveland, O	1

Little Company of Mary.

Chicago, Ill	1

Loretto.

Florissant, Mo	2
Joliet, Ill	1
Kansas City, Mo	1
Loretto, Ky	1
St. John, Ky	1
Springfield, Mo	1

Mercy.

Big Rapids, Mich	2
Cedar Rapids, Ia	2
Chicago, Ill	3
Cincinnati, O	2
Clinton, Ia	1
Council Bluffs, Ia	2
Dubuque, Ia	2
Independence, Ia	1
Janesville, Wis	1
La Barque Hills, Mo	1

Mercy.—(Continued).

Milwaukee, Wis	1
O'Connor, Neb	1
Oklahoma City, Okl	1
Omaha, Neb	2
Ottawa, Ill	1
St. Louis, Mo	1
Sioux City, Ia	1
Springfield, Mo	1
Webster City, Ia	1

Notre Dame.

Cincinnati, O	1
Cleveland, O	1
Columbus, O	1
Covington, Ky	1
Dayton, O	1
Reading, O	1
Toledo, O	1

School SS. of Notre Dame.

Chicago, Ill	1
Chippawa Falls, Wis	1
Markato, Minn	1
New Frier, Minn	1
Prairie du Chien, Wis	1
St. Paul, Minn	1

Our Lady of Sion.

Marshall, Mo	1

Precious Blood.

O'Fallon, Mo	1

Presentation.

Aberdeen, S. Dak	1
Dubuque, Ia	1

Providence.

St. Mary's, Ind	4

Oblates of Providence.

Leavenworth, Kan	1
St. Louis, Mo	1

Sacred Heart.

Cincinnati, O	1
Grosse Pointe, Mich	1
Lake Forest, Ill	1
London, Ont	1

Sacred Heart.—(Continued).

Omaha, Neb	1
St. Charles, Mo	1
St. Joseph, Mo	1
St. Louis, Mo	1

Missionary SS. S. Heart.

Chicago, Ill	2

St. Agnes.

Fond du Lac, Wis	2

St. Joseph.

Chicago, Ill	1
Ellenora, O	1
Green Bay, Wis	1
Hancock, Mich	1
London, Ont	2
Peoria, Ill	1
Peterborough, Ont	2
St. Louis, Mo	1
Somerset, Wis	1

St. Joseph of Nazareth.

Concordia, Kan	1
Escanaba, Mich	1

Sorrowful Mother.

Mankato, Minn	1
Wabasha, Minn	1

Ursuline.

Cleveland, O	1
Frontenac, Minn	1
Muskegon, Mich	1
Nottingham, O	1
Toledo, O	1
St. Joseph, Ky	1
St. Martin, O	1
Springfield, Ill	1
York, Neb	1
Youngstown, O	1

Visitation.

Dubuque, Ia	1
Evanston, Ill	1
Rock Island, Ill	1
St. Louis, Mo	1
Springfield, Mo	1

To Lay Persons.

College Graduates	3
Convent Alumnæ and C. of M. Sod	6
College and Convent Students	4
Young Women's Chr. Doctrine Classes	7
Sodalities B. V. M	3
Penitents and Children G. Sh. Conv	8
Children of Parishes in various Dioceses	14

Summary of Retreats.

To Secular Clergy	16
" Religious Committees	175
" Lay Persons	45
Total,	236
Total same period, 1907.	208

WASHINGTON. *Gonzaga College.*—Father Eugene McDonnell was appointed Vice-Rector of this College, August 27, 1908, in place of Father Joseph Himmel, who has been transferred to Georgetown University.

HOME NEWS. *Ordinations.*—The ordinations took place on July 28, 29, 30; first mass, July 31.

The following were ordained for the Md.-N. Y. Province:—Robert H. Johnson, Michael J. Tully, Peter A. Oates, Aloysius J. Guiney, Arthur J. McCaffray, Michael J. Sheehy, Herbert J. Parker, James A. Cotter, John E. Hurley, John B. Pfister, William J. Devlin, Mark J. McNeal, Frederick Grewen. Dennis J. Kavanagh and John J. Hayes were ordained for the Cal. Rocky Mt. Miss.; Joseph Grimal, for the Province of Aragon.

Besides those who received Major Orders, twenty-seven received Minor Orders.

His Excellency, Archbishop Falconio, Apostolic Delegate, conferred both Major and Minor Orders.

Faculty for 1908-1909.—Rev. A. J. Mass, Rector; Rev. J. A. McEneany, Minister; Rev. J. Daugherty, Spiritual Father; Rev. F. P. Powers, Procurator; Rev. T. Brosnahan, Prefect of Studies and Ethics; Rev. W. J. Duane, morning dogma; Rev. H. J. Casten, evening dogma; Rev. J. F. Dawson, short course and Mathematics of 3rd year; Rev. T. B. Barrett, moral; Rev. J. M. Woods, Ecclesiastical History and Editor of Woodstock Letters; Rev. H. Papi, Canon Law; Rev. W. M. Drum, Scripture; Rev. C. V. Lamb, Metaphysics of 3rd year; Rev. W. J. Brosnan, Metaphysics of 2nd year; Rev. J. J. Lunny, Logic; Rev. A. J. Donlon; Physics and Geology; Rev. J. A. Brosnan, Chemistry, Mathematics and Astronomy; Rev. J. T. Langan, Political Economy and Civics; Rev. A. McDonnell, Confessor of Ours.

NOVITIATES.—The number of novices, juniors, and tertians in the novitiates of the United States and Canada on October 1, 1908, was as follows:—

	NOVICES						JUNIORS			TERTIANS
	Scholastics			Brothers						
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.	
Md. N. Y.....	44	28	72	9	3	12	34	24	58	22
Missouri.....	21	21	42	5	1	6	17	26	43	27
California.....	14	13	27	4	2	6	5	11	16	
New Orleans...	13	5	18	0	0	0	9	4	13	...
Canada.....	12	13	25	8	8	16	13	9	22	1
Total,	104	80	184	26	14	40	78	74	152	50

LIST OF OUR DEAD IN NORTH AMERICA

From January 1 to October 1, 1908.

	Age	Time	Place
Fr. John B. Gaffney	81	Jan. 14	St. Andrew, N. Y.
Mr. John J. McGrath	23	Feb. 12	Albuquerque, N. M.
Fr. Thomas B. Chambers	73	Feb. 20	Cincinnati, O.
Br. George Meany	37	Feb. 25	
Br. Joseph A. Leunda	57	Feb. 26	Tampa, Fla.
Fr. James J. Curran	49	Mar. 6	Omaha, Neb.
Mr. Alfred Voerg	32	Mar. 11	Prairie du Chien, Wis.
Fr. Marcel Jannin	52	Mar. 14	Spring Hill, Ala.
Fr. John D. Condon	72	Mar. 26	Cincinnati, O.
Br. Thomas Donoghue	67	Apr. 6	
Fr. Peter Penella	67	Apr. 11	Conejos, Col.
Br. George Ständer	69	Apr. 17	
Fr. John Valls	45	Apr. 23	Belize, B. H.
Mr. Clement Weber	21	Apr. 26	St. Louis, Mo.
Fr. Thomas McElligott	65	May 4	Macon, Ga.
Br. Henry Surich	80	May 6	
Br. Hermann Beelmann	49	May 7	St. Marys, Kan.
Br. James Early	76	May 10	St. Andrew, N. Y.
Br. Joseph Lacroix	45	May 11	Sault-Ste-Marie, Ont.
Br. Dominic Leischner	95	May 15	Baltimore, Md.
Br. Francis X. Brand	59	May 16	Buffalo, N. Y.
Fr. Roman A. Shaffel	70	May 26	St. Louis, Mo.
Fr. Claude F. Roch	43	June 7	Albuquerque. N. M.
Fr. Alphonsus M. Rossi	66	June 14	Albuquerque, N. M.
Fr. John Van Krevel	65	June 17	Cincinnati, O.
Fr. Ludger Arpin	68	July 1	Montreal, Can.
Fr. Denis T. O'Sullivan	53	July 20	Worcester, Mass.
Fr. Antony Vialleton	85	July 20	Grand-Coteau, La.
Br. John M. Corry	62	Jnly 22	Chicago, Ill.
Fr. David C. Daly	58	Aug. 11	Washington, D. C.
Fr. Benjamin Hazelton	42	Sept. 1	Sault-au-Rec., Can.
Br. Philip Pick	76	Sept. 3	Toledo, O.
Fr. Joseph M. Jerge	68	Sept. 3	St. John, N. B.
Br. Edward Donnelly	78	Sept. 4	Woodstock, Md.
Fr. Harmar C. Denny	76	Sept. 4	Woodstock, Md.
Br. Cherubin Ansalone	79	Sept. 28	Las Vegas, N. M.
Mr. Cyrus Telese	28	Sept. 29	Denver, Col.

Requiescant in Pace.

Students in our Colleges in the United States and Canada, Oct. 1, 1908.

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin Rudim.	Comm.	Preparat.	Augment. Board.	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Augment. Province
Md. N. Y. Prov.															
Georgetown [1]	187	145	.....	42	.....	123	64	.....	.....	.....	-35	.....	-9	-44	
Gonzaga	101	.....	.....	101	.....	16	85	.....	.....	.....	.....	.....	41	41	
Fordham [2]	533	217	2	314	.....	103	320	.....	.....	110	-13	-6	8	-1	
Worcester	414	337	1	76	.....	346	68	.....	.....	.....	22	1	-1	22	
New York	550	.....	.....	550	.....	128	295	.....	.....	127	.....	.....	-6	-6	
Baltimore	200	.....	.....	200	.....	42	120	38	.....	.....	.....	.....	40	40	
Philadelphia	305	.....	.....	305	10	65	147	83	.....	.....	.....	.....	-11	-11	436
Boston	684	.....	.....	684	.....	164	520	.....	.....	.....	.....	.....	168	168	
Jersey City	240	.....	.....	240	.....	26	154	.....	.....	60	.....	.....	29	29	
Canisius	383	.....	.....	383	.....	78	272	.....	.....	33	-118	.....	60	-58	
Loyola School	49	.....	.....	49	.....	.....	34	.....	.....	15	.....	.....	-6	-6	
Brooklyn	260	.....	.....	260	.....	.....	140	.....	.....	120	.....	.....	260	260	
Missouri Prov.															
St. Louis [3]	432	.....	.....	432	.....	102	154	85	50	41	.....	.....	35	35	
Cincinnati	403	.....	.....	403	.....	106	206	71	11	9	.....	.....	-21	-21	
St. Mary's	414	376	.....	38	.....	96	142	.....	176	.....	10	.....	6	16	
Chicago [6]	595	.....	.....	595	.....	138	272	.....	111	74	.....	.....	14	14	
Detroit	257	.....	.....	257	.....	54	193	.....	10	.....	.....	.....	24	24	
Omaha [4]	366	.....	.....	366	.....	64	302	.....	.....	.....	.....	.....	32	32	171
Marquette [5]	360	.....	.....	360	.....	39	255	.....	38	28	.....	.....	33	33	
Toledo	237	.....	.....	237	.....	44	154	.....	39	.....	.....	.....	20	20	
Cleveland	330	.....	.....	330	.....	83	225	.....	.....	22	.....	.....	1	1	
Prairie du Chien	131	131	.....	.....	.....	33	67	.....	20	11	17	.....	.....	17	
N. Orleans Prov.															
Spring Hill	211	211	.....	.....	2	50	45	.....	102	12	-21	.....	.....	-21	
New Orleans	328	.....	.....	328	.....	64	55	.....	72	137	.....	.....	-56	-56	
Galveston	85	.....	.....	85	.....	9	32	22	.....	22	.....	.....	5	5	-39
Augusta	99	.....	.....	99	.....	11	66	.....	.....	22	.....	.....	-27	-27	
Shreveport	60	.....	.....	60	.....	7	26	.....	.....	27	.....	.....	60	60	
Canada Prov.															
Montreal (S. Mary's)	363	184	35	144	.....	89	114	83	.....	77	13	.....	16	29	
St. Boniface	242	101	15	126	.....	40	42	31	33	96	-46	-55	66	35	24
Montreal (Loyola)	231	90	28	113	.....	58	70	56	.....	47	25	3	2	30	
Cal. R. Mt. Miss.															
Santa Clara	320	216	16	88	1	174	80	49	.....	16	8	-7	16	17	
San Francisco	314	.....	.....	314	.....	36	171	.....	.....	107	.....	.....	35	35	31
Spokane	408	175	13	220	.....	81	85	36	109	97	-60	1	15	44	
Seattle	210	.....	.....	210	.....	17	47	20	.....	126	.....	.....	23	23	
N. Mexico Miss.															
Denver	182	103	.....	79	.....	39	143	.....	.....	.....	-23	-8	-3	-34	-34
TOTAL	10484	2286	110	8088	13	2525	5165	574	771	1439	221	71	881	589	662

[1] Law School, 525; Medical School, 75; Dental School, 41.

[2] Law School, 150; Medical School, 38.

[3] Law School, 78; Medical School, 258; Dental School, 109.

[4] Law School, 60; Medical School, 177; Dental School, 85; Pharmacy, 76.

[5] Law School, 106; Medical School, 149; Dental School, 76; Pharmacy, 66; Engineering, 31.

[6] Law School, 26; Commercial Night Course, 25.

Ministeria Spiritualia Prov. Maryland.-Neo-Eboracensis, a die 1ª Jul. 1907 ad diem 1ᵐᵐ Jul. 1908

DOMICILIA	*Baptizati*	*Conversi*	*Confess.*	*Commun.*	*Matrim. benedic.*	*Matrim. revalid.*	*Extrem. Unction.*	*Catecheses*	*Parati ad 1ᵐᵐ Com.*	*Parati ad Confirm.*	*Exhortationes*	*Conciones*	*Exerc. Spir. Sacerd.*	*Exerc. Spir. Relig.*	*Exerc. Spir. Stud.*	*Exerc. Spir. priv.*	*Mission. (quot hebd.)*	*Novenæ*	*Tridua*	*Visit. Nosoc.*	*Visit. Carcer.*	*Visit. Infirm.*	*Sodalitates*	*Sodales*	*Festus SS. Cordis*	*Pueri in schol. paroch.*	*Puell. in schol. paroch*	*Schol. Domin.*
BALTIMORE	87	41	55133	60017	35	.....	126	448	71	75	484	168	4	6	5	1	.....	10	.....	867	145	1195	4	555	4642	.....	.....	400
BOSTON COLLEGE	65	37	108677	140500	8	17	921	545	177	190	800	505	5	14	9	.....	12	6	9	3070	3	2450	14	1954	10000	.....	.....	450
" St. Mary's	113	11	72290	34981	17	.....	372	25	105	.....	598	200	...	4	3	.....	.....	4	.....	841	... ..	686	6	1442	1680	262	325	657
" Holy Trinity	135	13	23910	5000	46	1	103	537	62	.....	169	71	...	.....	...	.....	3	3	.....	42	.....	435	4	2247	1517	221	229	.....
BOWIE	67	6	3729	3510	12	.....	9	105	31	.....	93	98	...	.....	...	.....	.....	.....	.....	.....	.....	67	.....	500	.....	.....	.....	190
BUFFALO, CANISIUS	157	42	89517	111937	65	3	43	867	108	125	401	320	..	9	3	1	2	1	5	74	55	1435	12	1327	760	163	162	110
" ST. ANN'S	317	14	67582	70000	67	4	225	1457	250	262	238	80	...	10	1	.....	22	5	10	70	.....	1334	6	3200	1636	819	785	560
DOMUS MANRESANA	.....	.....	2600	.....	1	.....	3	5	.....	.....	.....	2	...	.....	.....	.....	2	...	.....	10	.....	.....	.....	.....	.....	.....	.....	.....
FORDHAM	70	2	19642	20210	4	.....	320	266	45	33	541	226	1	11	3	.....	1	...	6	448	68	75	4	252	450	.....	.....	22
GEORGETOWN COLLEGE	24	10	31497	61281	3	9	75	98	29	45	238	232	2	17	...	3	.....	1	.....	423	15	20	4	145	1	.....	.....	.....
" Holy Trinity	153	8	12974	18664	28	2	78	181	59	.....	72	136	...	.....	.....	.....	.....	4	.....	26	.....	857	2	793	1200	175	112	600
JAMAICA MISSION	2195	426	47533	73260	240	5	710	692	701	589	879	504	...	4	2	1	3	2	8	762	356	1124	18	1303	2639	1350	1700	1165
JERSEY CITY	249	76	79523	94520	84	6	565	574	303	276	520	203	...	10	...	8	2	14	8	47	11	654	9	1460	2709	469	487	953
KOHLMANN HALL	.....	... ..	5068	1780	.....	.....	.....	.....	105	105	256	103	3	6	7	1	3	..	9	.....	.....	.....	.....	.....	.....	.....	.....	.....
LEONARDTOWN	387	7	27382	24951	74	3	106	265	197	.....	318	387	1	.....	1	.....	.....	8	11	3	.....	285	5	760	2059	.....	.....	575
MISSIONARIES	380	.....	212913	300000	.....	188	... ..	1800	868	1648	5400	3000	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	397	96	141062	178867	127	5	1290	573	409	657	1060	345	2	21	2	2	2	2	8	1998	200	3671	7	1580	17490	600	600	147
" St. Ignatius Loyola's	348	16	71100	96369	154	1	176	141	175	150	516	151	8	4	5	.....	2	3	6	.....	.....	593	8	2080	2560	810	300	1200
" B.V.M. Lauretanæ	935	1	32000	35000	192	.....	175	160	186	.....	245	230	...	2	1	1	9	2	2	56	10	820	8	1040	1000	350	320	850
PHILADELPHIA, Gesù	243	55	119652	113303	50	3	431	231	188	531	469	219	...	7	...	1	2	4	6	890	139	780	8	1789	10000	470	546	1149
ST. INIGO'S	132	8	5809	5891	14	1	62	57	31	223	4	248	...	.....	.....	.....	.....	.....	.....	.....	.....	146	1	40	600	.....	.....	185
ST. ANDREW'S, POUGHKEEPSIE	40	12	29631	68730	5	1	589	106	23	108	196	180	5	7	...	37	.....	3	4	713	12	487	.....	50	475	.....	.....	41
ST. JOSEPH'S	82	23	55200	20678	10	1	59	122	87	30	307	77	...	2	1	.....	.....	3	2	196	.....	268	4	600	2000	153	203	100
ST. THOMAS'	150	7	5862	4970	12	.....	43	150	100	225	125	115	...	.....	.....	.....	.....	.....	.....	.....	.....	75	1	55	450	.....	.....	200
WASHINGTON	248	96	83500	109680	39	6	296	238	211	526	507	124	4	6	3	.....	5	3	1	199	.....	1966	7	2570	5600	510	560	1450
WOODSTOCK	38	6	19001	49657	4	1	21	38	13	.....	209	140	3	19	5	2	.....	2	7	5	.....	409	3	122	214	.....	.....	118
WORCESTER	20	.....	11806	5787	.....	.....	13	127	2	.....	211	175	...	11	1	.....	.....	9	9	19	... ..	40	3	140	350	.....	.....	.....
COLORED MISSION, PHILADELPHIA	29	10	2000	800	1	3	10	60	12	.....	50	30	...	1	2	.....	.....	...	1	8	.....	30	.....	.....	.....	.....	.....	70
SUMMA	7059	1023	1436581	1710343	1292	160	6821	9868	4548	5798	14905	8269	38	171	54	58	70	80	112	10767	1014	19902	138	26185	70023	5852	6329	11192